

The Homiletic and Pastoral Review

Cum Permissu Superiorum

Vol. XXIX, No. 5

FEBRUARY, 1929

Authority in Preaching

Conversion and the Unconscious

The Medical Secret: a Problem in Morals

Meaning and Effects of the Liturgical Cycle

Curriculum of the Elementary School

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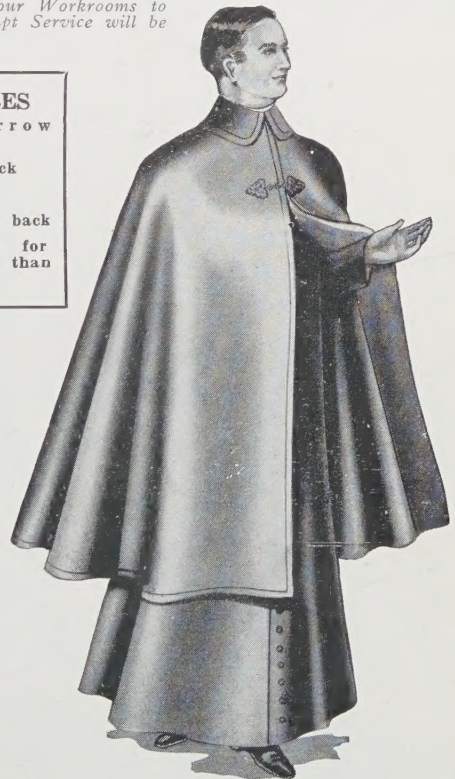
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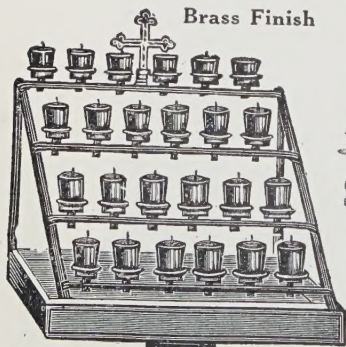
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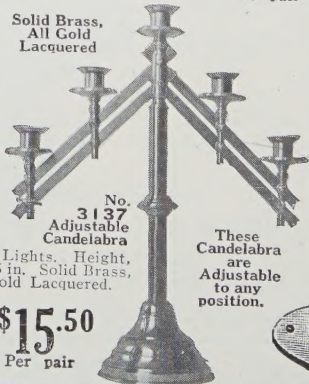
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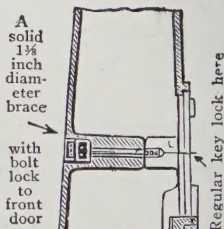
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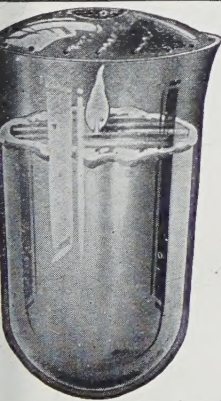
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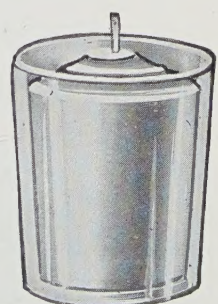
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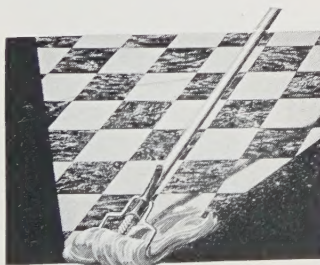
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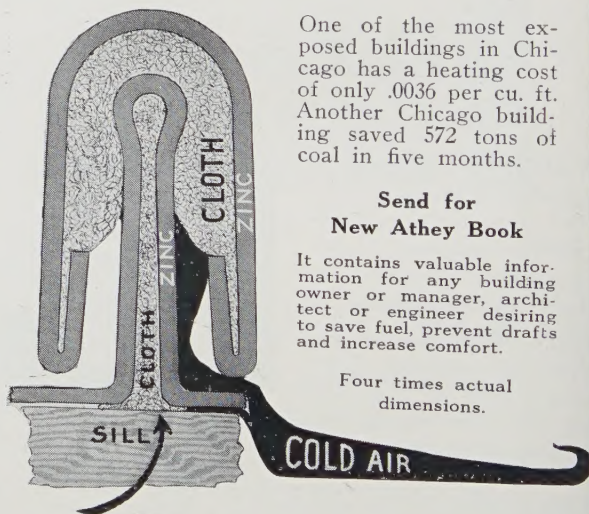
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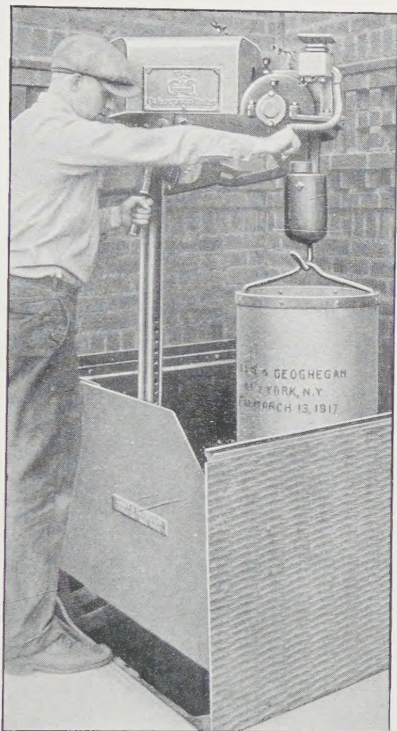
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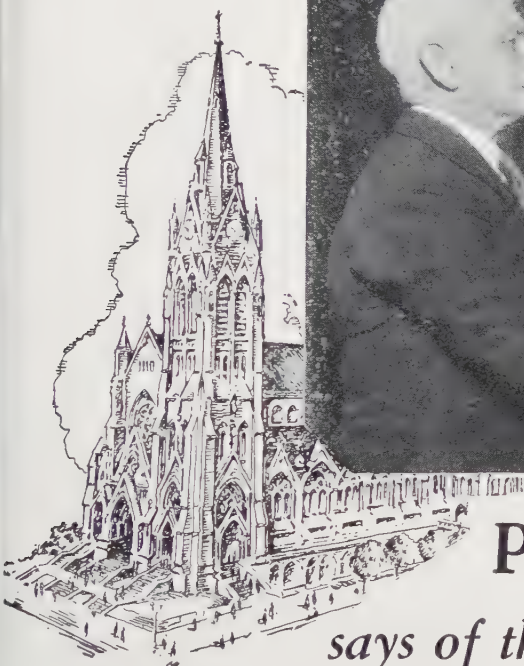
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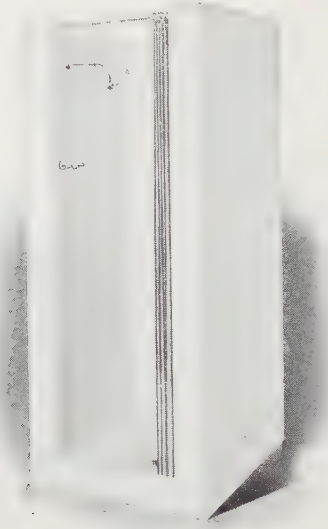
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PASTORALIA

Conversion and the Unconscious

We are now approaching dangerous and treacherous ground on which it behooves us to tread warily and to proceed with the utmost caution and circumspection, since pitfalls are lying all around us, and fatal snares are lurking everywhere ready to entrap and entangle us, if we make a false step or plunge ahead heedlessly and recklessly. For the fact stands out in bold relief that the unconscious has been made to play an ignominious part in the psychology of religion, into which it has been chiefly introduced for the purpose of giving a purely subjective interpretation of religious phenomena and of reducing the supernatural to the level of the natural, or even of dragging it down into the mire of the abnormal.¹ Deplorable as these excesses are, they do not warrant the elimination of the concept of the unconscious from the psychology of religion. Though the unconscious may have been called on to account for things which it cannot explain, it would be hasty to assert that there is nothing in our mental life that is rendered more intelligible by the aid of this ingenious hypothesis. *Abusus non tollit usum*. The unconscious has acquired a recognized standing in psychology, and sheds considerable light on some hitherto inexplicable phenomena. It does function in our psychic life, though to a far less degree than is claimed by the so-called new psychology. There are mental processes that have their source in the realm of the unconscious, and only emerge beyond the threshold of consciousness after they have reached a defi-

¹"A la base de toutes les hypothèses scientifiques sur lesquelles W. James étaye son interprétation des faits religieux, il en est une qui a joui et jouit encore d'une faveur extraordinaire: le subconscient. C'est la clef d'or qui ouvre des asiles jusque-là réputés impénétrables. Grâce à elle, la conversion ne possède plus de secrets... Il est surtout remarquable de constater l'usage vraiment immodéré que les protestants font du subconscient" (Th. Mainage, O.P., "La Psychologie de la Conversion," Paris).

nite state of maturization. Thus, notwithstanding the shameful misuse that has been made of this concept, we still think that we can use it to advantage in the elucidation of certain obscure points connected with the process of conversion.

In the preceding article it was stated that the intellectual conviction which culminates in conversion is rarely the outcome of a rigorously dialectical process. The convert would be hard put to it, if he were expected to give a strictly logical and argumentative account of his conviction. Yet, the certainty of the reasonableness of his step is unshakable. Evidently, then, his conviction rests on a much broader and firmer basis than appears. The foundation of his conviction reaches down into the unconscious, where it has strong and safe anchorage. The conviction is made up of conscious and unconscious elements. Part of the reasons occupy the focus of attention, others lie on the fringe of consciousness, and still others elude his consciousness altogether. These unconscious reasons at some time, of course, have been conscious. They have determined the weight of the evidence and influenced the orientation of his mind, though their influence has been so slight that it escaped him. The final conviction appears as the cumulative effect of many separate impressions, which are not merely added together, but which reinforce one another, thus producing a result far greater than they could produce if they were taken merely as a sum. This added weight which they possess in their organic totality to our mind, is an unconscious element. But, albeit unconscious, it is of the greatest moment. The last argument, like the preceding ones, is of itself incapable of carrying conviction, but it slips into its place like a keystone, and suddenly imparts solidity and compactness to the entire structure. What was loose and unrelated before, is now bound into one and becomes impregnable.

It is this unconscious strengthening of a series of isolated arguments which Cardinal Newman designates as informal inference, and which he describes in the following paragraph: "It is plain that formal logical sequence is not in fact the method by which we are enabled to become certain of what is concrete; and it is equally plain, from what has been already suggested, what the real and necessary method is. It is the cumulation of probabilities, independent of each other, arising out of the nature and circumstances of the particular

case which is under review; probabilities too fine to avail separately, too subtle and circuitous to be convertible into syllogisms, too numerous and various for such conversion, even were they convertible. As a man's portrait differs from a sketch of him in having, not merely a continuous outline, but all its details filled in, and shades and colors laid on and harmonized together, such is the multiform and intricate process of ratiocination, necessary for our reaching him as a concrete fact, compared with the rude operation of syllogistic treatment."²

Not infrequently in conversions, conviction finally comes as the result of some trivial occurrence. Let us say the convert sees some poor old woman engaged in fervent prayer and rise from her knees with a countenance reflecting profound peace and happy assurance. Doubt and hesitation drop, as by magic, from the convert's mind. The scales fall from his eyes. Suddenly he becomes seeing. He is now convinced of the truth of the religion, whose claims he has for some time been investigating. The occurrence, taken by itself, is inadequate to account for the startling effect. But seen against the whole mental background, into which it fits organically, it takes on a significance entirely out of proportion to its character in isolation. It need, accordingly, not in the least surprise us, when converts assign to some insignificant happening in their quest for the truth an exaggerated causal importance with regard to their conversion. The convincing power does not lie in the particular fact or argument, but in the associations which have been aroused, and which through the seemingly insignificant or even apparently irrelevant detail exert all their potency.

In this connection we may refer to another observation that will occasionally be made. It is this. An argument for a long time has utterly failed to make any impression on the mind of the prospec-

²"An Essay in Aid of a Grammar of Assent" (London). Newman also points out the unconscious character of this process. "Next," he says, "from what has been said it is plain that such a process of reasoning is more or less implicit, and without the direct and full advertence of the mind exercising it. As by the use of our eyesight we recognize two brothers, yet without being able to express what it is by which we distinguish them; as at first sight we perhaps confuse them together, but, on better knowledge, we see no likeness between them at all; as it requires an artist's eye to determine what lines and shades make a countenance look young or old, amiable, thoughtful, angry or conceited, the principle of discrimination being in each case real, but implicit—so the mind is unequal to a complete analysis of the motives which carry it on to a particular conclusion, and is swayed and determined by a body of proof, which it recognizes only as a body, and not in its constituent parts" (*loc. cit.*).

tive convert. All at once for no apparent reason, since it has neither been put into a more convincing form nor stated in a more telling manner, it strikes home with unusual force. To account for the new potency with which the argument has become invested, we must fall back on the unconscious mind of the convert, in which a shifting of viewpoints has taken place so as to impart to the hitherto ineffective argument an entirely different setting. At last the vital and dynamic connection has been established.³

We have an analogy for this interesting psychological phenomenon in chemistry. In an alembic an amorphous solution is contained. The liquid is on the point of crystallization: it remains, however, in an inert and stagnant condition, and the expected crystalline formation does not take place. Then the containing vessel is touched, and the slight shock suddenly precipitates the desired effect, and the contents without anything further crystallize. The mind also may be in a similar preparatory condition, so that the slightest impulse from without will cause a complete mental reformation. This undecided state may continue for a long time, and it is usually ended and brought to a happy consummation by what on the face of it is but a very trifling circumstance.⁴

LIMITATIONS OF THE UNCONSCIOUS

Of course, it goes without saying that the concept of the uncon-

³Psychologically, we can explain this singular phenomenon by the theory of apperception. A new mental element does not take on meaning until it has been brought into relation with the preëxisting mental content, which either welcomes or rejects the later arrival. Modern psychology is no longer partial to apperception, but we are inclined to think that it is a useful working concept. Baldwin defines it in this manner: "Apperception is that combining activity of the mind that brings order and harmony into our mental life by transforming the consciousness of related facts into the consciousness of relations." Dr. R. P. Halleck gives this description: "We always see things in terms of our past experience, and not as the things actually are. The truths of our world are determined by what we see, but we for the most part see only those things which we can join to something in our line of experience. . . . Any new perception must feel the deflecting force of former perceptions" ("Psychology and Psychic Culture," New York City). We can easily see, therefore, why the same argument or fact affects different individuals so differently.

⁴This subtle psychic force which awakens our dormant ideas and puts them into living contact with the present ones, is not accessible to introspective reflection, but eludes our knowledge. We speak of association, but we do not know how it works. Anent this subject Dom Thomas Verner Moore, Ph.D., writes: "Thus, association and memory are mental functions, but we are never conscious of association as a function, or memory as a function, but only of their end-results. One idea may bring up another idea. The second idea is often spoken of as an association. This second idea is conscious, but of the process of association, by which the first called up the second, we are not aware" ("Dynamic Psychology," Philadelphia).

scious has not here been introduced in order to divest conversion of its supernatural character and to make it appear as a purely natural phenomenon. As a matter of fact, we have not yet entered the province of the supernatural, for we are still concerned with the preliminary steps that lead to faith. We are dealing with the judgment of credibility, which is the indispensable condition, but not the cause of the act of faith. This judgment may be, though it ordinarily is not, due entirely to natural factors.⁵ Now, in the production of this judgment we have vindicated a place for the unconscious. Of a conflict with the Catholic doctrine on faith there can be no question.⁶

The unconscious seems to be especially operative in the breaking down of prejudices, which are the most obstinate obstacles to conversion. Prejudices are irrational mental attitudes that have no foundation in logic but only in sentiment. They are rarely dispelled by argument, but gradually crumble under the destructive influence of prolonged experience. With religious prejudices it is the same as with personal prejudices: contact wears them down. Their gradual weakening is not observed, but some happy day we awaken to the fact that the prejudice has yielded to a better understanding. A Protestant may be thrown into social intercourse with a Catholic. At first he feels towards the latter a pronounced distrust by reason of the many evil things he has heard about Catholics. By degrees, however, the fair dealing of the Catholic cuts the ground from under

⁵"Quare gratia interna non sit absolute necessaria ad iudicium certum credibilitatis. Quia, ut infra dicetur, motiva huiusce iudicii sunt signa divina naturaliter cognoscibilia, ut miraculum. . . . Evidens igitur credibilitas potest, non solum absolute loquendo, sed de facto cognosci sine gratia, imo cum pertinaci resistentia gratiæ" (P. Fr. Reg. Garrigou-Lagrange, O.P., "De Revelatione," Rome).

⁶Even many of those who attribute an extravagant importance to the unconscious, do not for all that wish to strip conversion of its supernatural properties. Thus, Dr. J. Strachan writes: "Yet every conversion enfolds in itself a Divine secret—the mystery of life—whose power and beauty will gradually be unfolded to the eye, but whose inner significance no mind can penetrate. . . . Psychology can only see the underside of conversion. Spiritual life, like natural life, is in its final cause and real nature inscrutable. . . . Just as the correlation of brain states with mental states does not prove the case of the materialist, so the correlation of conversion with certain mental and physical forces is far from proving that the inception and growth of the spiritual life is not a Divine act. . . . Conversion is no longer regarded as a mere mystery or portent, before which we must stand in silent amazement. It abides our question and becomes articulate. It expresses itself in the language of the modern mind. It welcomes the application of the canons of science, and yields up many of its secrets to patient and reverent research. It has a *rational*. It is seen to have discoverable relations to other known psychological facts" ("Conversion," in *Encyclopedia of Religion and Ethics*, edited by James Hastings, D.D., New York City).

the old prejudice, and it collapses entirely. This is only the first step, since the Protestant will now merely have the impression that this particular Catholic is worthy of confidence, and that he is not like other members of the Church. Yes, he will consider him trustworthy in spite of his religion. Again, longer experience will convince the misinformed Protestant that other Catholics are of the same type, and are really no worse than the rest of men. By this time he is prepared for the last step, namely, the conclusion that the Church itself, to which these inoffensive men belong, is in no wise the institution he has been made to believe. His prejudice has completely vanished. But just when this came about and by what mental processes, he would be unable to say. On the whole it was an unconscious process.

From this we may draw an important practical conclusion for the conduct of Catholics in their relations with their separated brethren. Since what they do and say will unconsciously influence non-Catholics in their attitude towards the Church, their deeds and words take on a great significance. They may help in obliterating prejudice, or on the contrary contribute towards reinforcing it. This thought ought to have a sobering effect and inspire us with a sense of responsibility. A chance meeting of a Catholic with a Protestant may either alienate the latter's affections from the Church or bring him a little nearer to the True Fold.

NON-CATHOLICS ON THE UNCONSCIOUS

Having explained in what sense and to what extent we assign to the unconscious a contributory causal influence in conversion, we may now see how non-Catholic writers conceive of this causality. This will shed additional light on the subject, and give us a clearer and more comprehensive understanding of the matter.⁷

Says Dr. Strachan: "Conversion may be unconscious. There is a

⁷ Though he makes no concessions to W. James' theory of conversion, Father Th. Mainage admits that the unconscious plays a part in conversion: "Transposez ces expériences banales en langage religieux. Chez le converti le subconscient, entendez le stock des idées, des sentiments, des souvenirs emmagasinés peu à peu, viennent au secours du travail conscient et réfléchi. . . . Et rien n'empêche d'admettre qu'alors même l'influence divine se mêle à ce lent et sourd travail de maturation" (*op. cit.*). It is quite certain that God can use the unconscious for His purposes, and through it direct the currents of our conscious thoughts. Unquestionably many holy inspirations and illuminations reach us by this avenue. In the Old Testament we find that God often uses the dream to impart supernatural knowledge. Hence, there is no reason why the unconscious should not be a coöperating, even if subsidiary, factor in conversion.

happy class of Christians who cannot tell when or how they began to believe; who have 'no bitter regrets, no broken lives, no ugly memories.' . . . We are largely the creatures of instinct and unconscious imitation, and, if many things are wrought into the fabric of our being without our knowledge, why not the grace of God?" There is nothing objectionable in this passage, on which, without difficulty, we can put a perfectly legitimate construction. On the whole, however, the statement is too general and colorless to mean much.

From Dr. J. H. Snowden's exposition of the matter more is to be gained. These are his words: "Thus far we have been considering conversion as taking place in the field of consciousness. But we have seen that the soul has a subconscious life or region in which are stored away all its past experiences, thoughts, feelings and deeds, and these constitute a reservoir which is tapped by every idea that comes into the mind, and which then sends forth a stream of associations to enrich and intensify it."⁸ So far we have merely a restatement of the theory of apperception in terms that are reminiscent of Freudian psychology. Though we dislike the terminology, we can accept the substance of the statement. Applying the foregoing theory to conversion, Dr. Snowden continues: "This subconsciousness plays an important part in conversion. The truth that is pressed upon the mind in conversion, the ideas of sin and faith and obedience, penetrate this reservoir and draw forth the accumulated associations of the past to reinforce the truth and give it converting power. These revived associations are usually connected with the early home life and teaching and experience of the hearer. The old home, a father's pious example, the prayers that were learned at a mother's knee, the lessons of the Sunday School, some memory of a sermon or song, some remarkable happening—many are the memories of the past that may spring up out of the subconsciousness as a flood and pour their energizing power on the truth that is being preached."⁹ Primarily, the above-mentioned holds true of moral conversions, such as occur at revivals or missions, but it is applicable also to the doctrinal type. We drag the past with us at every moment of our existence, and this past at all times colors and biases the present

⁸"The Psychology of Religion" (New York City).

⁹*Op. cit.*

Every experience registers in the mind, and will at some time revive to come to the assistance of good influences that are playing upon us or to frustrate them.

We take a page from Joris Karl Huysmans, in which he tries to retrace the path that led him to the Church, and which describes in poetic language what has been stated above in an abstract and technical manner. Durtal, the hero of the story but in reality Huysmans himself, is soliloquizing: "How had he again become a Catholic, and got to this point? Durtal answered himself: 'I cannot tell, all that I know is that, having been for years an unbeliever, I suddenly believe.' 'Let us see,' he said to himself, 'let us try at least to consider if, however great the obscurity of such a subject, there be not common sense in it. After all, my surprise depends on preconceived ideas of conversion. I have heard of sudden and violent crises of the soul, of a thunderbolt, or even of faith exploding at last in ground slowly and cleverly mined. It is quite evident that conversions may happen in one or other of these two ways, for God acts as may seem good to Him, but there must be also a third means, and this no doubt the most usual, which the Saviour has used in my case. And I know not in what this consists; it is something analogous to digestion in a stomach, which works though we do not feel it. There has been no road to Damascus, no events to bring about a crisis; nothing has happened; we awake some fine morning, and, without knowing how or why, the thing is done. . . . But,' said he, 'in that case the psychology of conversion is worthless,' and he made answer to himself: 'That seems to be so, for I seek in vain to retrace the stages through which I passed; no doubt I can distinguish here and there some landmarks on the road I have travelled: love of art, heredity, weariness of life; I can even recall some of the forgotten sensations of childhood, the subterranean workings of ideas excited by my visits to the churches; but I am unable to gather these threads together, and group them in a skein, I cannot understand the sudden and silent explosion of light which took place in me. When I seek to explain to myself how, one evening an unbeliever, I became without knowing it on one night a believer, I can discover nothing, for the divine action has vanished and left no trace. . . . On the other hand, if I ignore the course and stages of my conversion, I can at least guess the motives which, after a life of indifference, have brought me into

the harbors of the Church, made me wander round about her borders, and finally gave me a shove from behind to bring me in.' And he said to himself, without more ado: 'There are three causes: First, the atavism of an old and pious family, scattered among the monasteries.' And the memories of childhood returned to him, of cousins, of aunts, seen in convent parlors; gentle women and grave, white as wafers, who alarmed him by their low voices, who troubled him by their looks, and asked if he were a good boy. . . . But the two other causes which he knew, must have been still more active. These were his disgust for his life, and his passion for art; and the disgust was certainly aggravated by his solitude and his idleness."¹⁰

If we analyze this passage, we find that it speaks of conscious as well as unconscious influences, all of which converge towards one end under the guidance of a higher directing principle, which can be none other than the finger of God.

CHARLES BRUEHL, D.D.

¹⁰ "En Route," translated by C. Kegan Paul (New York City)

THE MEDICAL SECRET: A PROBLEM IN MORALS

By JAMES J. WALSH, M.D., Ph.D.

Several years ago a question as to the revelation of "the medical secret"—that is, the inviolability of the confidence reposed in a physician by a patient—came up for discussion in a New York medical journal under circumstances in which considerable difference of opinion was expressed by authorities in ethics, and by that I mean professors of moral theology in important Catholic universities in this country. It so happened that about the same time a Committee of the Academy of Medicine in Paris was investigating this problem, and their conclusion announced this year was that the medical secret should be very stringently enforced. French courts of law have always been extremely rigid in the matter, and have insisted that, except with the permission of his patient given manifestly under circumstances in which the full import of the permission was understood, the physician must not, without incurring severe penalties, reveal anything with regard to his patients. In one famous decision this was declared to be true, even though the revelation might benefit the patient or his family, the patient being dead. The question, then, would seem to be open for discussion, and, as physicians turn to the clergy for direction in the matter, this REVIEW is evidently a suitable place to discuss it.

The subject came up in this country in connection with a request from the postal authorities of the New York district with regard to the detection and arrest of a flagrant murderer. In a mail robbery in New Jersey several postal employees had been shot down in cold blood by a man who specialized in mail robberies. He simply gave them no chance for their lives, but fired at them without any request for "hands up." As he had killed several other postal clerks before, and most of them were married and had left wives and children, it is easy to understand that the postal authorities wanted to secure him, and were anxious to use every means to bring about his arrest. He was known to be suffering from an ulcerative condition which would require him to go to a physician to be treated, and the postal authorities published a little note in *The Medical*

Week (a paper which is mailed weekly to every doctor in the metropolitan district), asking that, if any physician were called upon to treat a condition of this kind and his suspicions were aroused as to whether it might not be the murderer, he would communicate with the United States Secret Service and the postal authorities, and give them a chance to determine whether the patient in question was the murderer or not.

After reading the communication from the postal authorities, I wrote a little note for the Correspondence Column of *The Medical Week*, suggesting that to supply information of this kind to the United States Secret Service would surely be a violation of the medical secret. I added that an attempt of this kind by the authorities to secure information with regard to crime from physicians' reports represented one of the earliest items of information that we had with regard to the history of medicine in New York. Shortly after the middle of the seventeenth century, a City Ordinance was passed in New York, attempting to place upon the surgeons a burden against which the medical profession has always and very properly, and fortunately so far at least, successfully protested.* This ordinance, which was passed in 1657 by the Schout, Burgomaster and Scheppens (that is, the sheriff, the mayor and the board of aldermen), gave notice "to all chirurgens (surgeons) of the city that, when they are called to dress a wound, they shall ask the patient who wounded him, and that information thereof be given to the Schout (sheriff)."

Dr. Joseph Toner, the well-known medical historian of the United States (who, by the way, is a Georgetown graduate and a Catholic), called attention to the false spirit of this legislation, and said that "the act aimed to impose a sort of detective duty upon the surgeon, which could not be submitted to by the profession, and no doubt was a dead letter." We hear nothing further of the ordinance, and it seems likely that it fell into innocuous desuetude. In my letter to *The Medical Week*, I quoted Toner in confirmation of my opinion that the request made by the postal authorities and the Secret Service would entail a violation of the medical secret.

About a week after my note on the matter appeared in *The Medical Week*, two postal inspectors came to visit me, and declared their

* Cfr. my "History of Medicine in New York State."

belief that it was a mistake for me to have written the note in question, and that it was not only allowable but was actually a duty for every physician to help the authorities in the capture of a man of this kind, who was so dangerous to the community, and whose continued liberty might lead to the killing of further innocent men and the leaving of more widows and orphans. I replied, as might be expected, that I thought that every patient ought to have a chance to see a physician and confide in him completely, without any apprehension that his secret would be revealed, or that his physician would do anything more than exert his professional skill to make him better.

My postal inspector friends suggested that that might be true under ordinary circumstances, or even of an ordinary murderer, but it was not true under the peculiar conditions. I found that they were both Catholics, and I said that I would submit my opinion as outlined in *The Medical Week* to several professors of moral theology in Catholic seminaries. My visitors said they would be very glad if I would, and they seemed perfectly sure that the moral theologians would support their contention. Almost needless to say, I felt equally sure of the opposite.

I was rather surprised, however, to find that the professors of moral theology were about equally divided in the matter. All of them thought that the medical secret would bind under ordinary circumstances, and some of them thought that it ought to hold even under the conditions of this case; others, however, were definitely of the opinion that, when there was question of a criminal of this kind who had committed a series of robberies and murders and was likely to commit more, for the public good a physician would be released from the obligation of the medical secret, and might reveal to the authorities such knowledge as he had that would lead to the arrest of the offending criminal. One at least seemed inclined to say that under the circumstances a physician would be bound to reveal what he had discovered, if he felt that it would help prevent further murders, and his information would therefore be of real benefit to the community.

I think there is no doubt at all that, if a physician were convinced that a man who applied to him for treatment was insane and that the man had been committing a series of murders (as, for instance,

the Jack-the-Ripper murders in London some forty years ago), or if he had been setting fires to buildings causing not only loss of property but loss of life, he would be bound in conscience to reveal such clues as would enable the authorities to capture the criminally insane man and prevent any further loss of life.

Under the conditions of this case which has been described, might a physician come to the conclusion that a killer of this kind who in cold blood shot down postal employees could not be quite in his right mind, was indeed criminally insane? If that were his conclusion, must he not reveal the clues that he found to help the authorities in the matter? Almost needless to say, any such question puts a grave burden of responsibility on the physician, and requires him to make a decision that is often difficult to reach, and that always has an element of uncertainty in it. It is no wonder that under the circumstances a French Catholic medical colleague, discussing the subject of the medical secret before the Medical Society of St. Luke, St. Cosmos and St. Damien in France, calls it a question that is very old and yet is always a burning question, because it must be decided under new circumstances and with new information in every generation.

There are a great many serious questions connected with the medical secret in our day. For instance, sometimes a physician knows that a young man suffering from a very serious ailment that is inevitably contagious, and will without a doubt ruin the health of the woman that he is to marry, is in spite of that going on with preparations for his marriage. The physician knows further that this particular disease will almost inevitably produce serious disturbance of health or deformity in the children. The families of both the affianced parties are his patients. Is he permitted to reveal to the father of the young woman the exact condition of his young man-patient, and to point out the awful risks that the young woman is being submitted to? This would seem to be a case where for the benefit of his other patients the doctor might seem to be justified in preventing a great wrong.

Almost needless to say, however, wherever such a case has come before the Court, it has been decided that the physician has no option in the matter except to keep the medical secret, no matter how much injury to others he may apprehend. It is doubtful whether a physi-

cian father, who obtained professionally the secret that a young man engaged to marry his daughter was suffering from this disease, would have the right to break up the marriage, if it involved in any way the revelation of this medical secret.

There was the well-known case in England some forty years ago of a distinguished physician who was one of the ordinary physicians to the Queen of England, and who for his services to royalty had been created a Peer. As I recall it, the details of the case were as follows: The physician learned in the course of his practice that a lady, who was rather intimately related socially with his wife and a group of her friends, was suffering from such an intensely contagious disease that the slightest neglect on the patient's part might lead to others acquiring it. The distinguished physician warned his wife of the possibilities of contagion in order to protect her. That was already an indiscretion, and more than a dubious matter as regards the violation of the medical secret. His wife was still more indiscreet, and told some of her friends (very naturally wanting to protect them also), and the result was that this medical secret as to the existence of this contagious disease in the distinguished physician's patient came to be known to a number of people and brought no little obloquy upon the patient in question. She sued for damages for violation of the medical secret, and, because the English physician belonged to the House of Lords, he had to be tried by a jury of his peers from the Upper House. The case was a *cause célèbre* at the time and attracted wide attention. The physician was declared guilty of violating the medical secret by his colleagues in the House of Lords, and he was mulcted for £10,000, together with the costs of the legal procedure which amounted to much more. This unfavorable decision was not rendered because a number of people had been let into the secret by his wife who had no obligation in the matter, but because of his violation of the medical secret to her.

A still more striking case, involving the medical secret in France, concerned the well-known French painter, Bastien LePage, whose picture of Joan of Arc is one of the treasures of the Metropolitan Museum in New York. After his death it was declared that he had died from a serious disease of a nature not usually disclosed, that his physicians had not properly understood his case, and as a result had failed to treat him properly. One of his physicians, a personal friend

of the painter, decided to put an end to painful newspaper discussions which were disturbing LePage's family very much. To counteract the malevolent insinuations of the French press, he wrote a letter for publication in which he gave exactly the diagnosis of the affection from which LePage had suffered, and from which he eventually died. This revelation made it very clear that it was not a shameful disease from which the painter had suffered. The widespread publication of it vindicated the memory of his patient and his reputation, but above all proved a source of great consolation for his family.

This would seem to be a case where surely the physician was justified in making the revelation. In spite of that consideration, he was prosecuted under the French Penal Code and condemned by the Correctional Tribunal of the Seine for his action. He appealed the case to the Court of Appeals, and that confirmed the decision of the lower court. The case seemed so important that a number of French physicians helped the physician to carry the case to the Court of Cassation—the highest court in France and equivalent to the Supreme Court in the United States. This too confirmed the decision of the lower court. These three legal decisions all insist on the fact that the absence of any intention to injure does not justify the revelation of a medical secret. The highest court said: "The violation of the professional secret wounds not only the person with regard to whom the secret is revealed, but society in general, because it takes away from the profession on which society is supported the confidence which ought to surround it." The French law very formally declared that neither the interest of the patient nor the interest of the physician, even if the secret is already known, nothing justifies the violation of the secret—and this is true even though there is no intention to injure any person, and though, in fact, no one is injured.

Various ways are suggested of getting around the necessity for revealing the professional secret. For instance, a physician who knows that a prospective bridegroom is suffering from a severe contagious disease that will gravely imperil the health of the bride to be, may suggest that, as a provision for his wife, the bridegroom should be asked to take out a good large policy of insurance in his future wife's name. The doctor may suggest this to the father of the bride, reasonably sure that the company will not grant any such policy

under the circumstances, and that therefore there will be an end of the marriage preparations. Even then, however, if there was any question that in this way the secret might come to be revealed, the physician would probably be held responsible under French law. That legal interpretation is founded on the principle that the medical secret is as important as the confessional secret, and that there must be no hint through which by any possibility there could be a revelation of what ought to be held in absolute confidence. Distinguished jurists are of the opinion that the two secrets—the medical secret and the confessional—have much more in common than is usually thought in so far as the principle on which they rest is concerned.

The medical secret is supposed to make any sufferer feel that any revelation which he makes to his physician is to be as if it were not said to him as a man, but as a professional benefactor. The profession of medicine is for the benefit of patients. What a man comes to know as the result of the relationship of physician and patient, he knows as a physician, and may use for the benefit of his patient but not for any other purpose. It is as if the physician were two persons—one professional and the other just a man—and that the professional individual did not permit the ordinary human being to know what had reached him in his professional capacity. That seems an ideal perhaps too high for ordinary human nature, and yet that is what the professional secret is expected to be under ordinary circumstances.

For instance, in France there has been discussion as to whether, in cases where abortions are being done, these should not be reported at least by the public hospitals into which such patients are often transferred, when as so frequently happens abortion is followed by infection and the impending death of the patient. The maternity hospitals of Paris receive a number of such cases, and the question is whether they should not reveal conditions as they are, in order that justice might be done on those who are practising abortion, or what is in reality murder.

Some of the most distinguished obstetricians have suggested that the old custom in the matter of absolute secrecy should give place to a more progressive attitude of mind, which would prevent crime and bring murderers to justice. As one distinguished obstetrician said: "Surely, it cannot be expected that the attending physicians

at maternity hospitals can without scruple further associate themselves with murderers in such a way as actually to protect them." "The medical secret," he adds, "has been created for the public good, and has not been conceived as a protection for crooks, mutilators and sowers of death." His conclusion was: "Our services are engaged for the sake of the pitiable victims, but we owe nothing to their assassins, and we should reveal whatever information we have so that they may be brought to justice."

Of course, it is easy to understand that in case it became the custom for maternity hospitals to furnish information with regard to patients who were brought to them, and regarding the circumstances that led up to their coming to the hospital, that would very often shut off all prospect of the patient being treated in such a way as to give her a possible chance for life. For instance, a physician who performs abortion finds that one of his patients has become infected by his manipulations and is therefore in danger of death. He may suggest that she should be brought to one of the maternity hospitals, where she will be given the best possible care that modern science affords. This is her one chance for life: it is often a small chance, but it is the only one.

On the other hand, patients themselves realizing that they are very ill may ask to be taken to one of the maternity hospitals, or their friends fearful of the results of their condition may bring them. All cases are taken, and every resource of medicine and surgery is exhausted to save them. As a matter of fact, many patients are thus saved every year who would have quite inevitably died if they had been kept at home, or had been given only such private care as could be secured for them.

The absolute secrecy of the maternity hospitals under present conditions tempts even crook physicians, as well as the victim herself and her friends, to secure entrance for her into these institutions. If there was any question of the revelation of the secret, the physician would not advise entrance into the hospital, the patient herself would dread the publicity that would inevitably drag her name before the public and disgrace her for life, and even her friends, though faced with the possibility of her death if she did not go to the hospital, might hesitate between the possibly fatal re-

sults and the inevitable disgrace of the publicity that would come as the result of the entrance into the hospital.

There is much to be said on this question, and it is not surprising under the circumstances that in spite of the efforts of some of the most distinguished French obstetricians (including the famous Pinard, who contended that at least in cases of abortion there should be freedom for the physician to break the seal of medical confidence), the Academy of Medicine declared by a very large majority, and with the approval of its distinguished president, for the most absolute observance of the medical secret.

The subject was discussed by the lawyers of Paris, and they were nearly all, or at least by a large majority, in favor of a reform which would permit physicians under circumstances to break the seal. Physicians, however, by a very large majority were opposed to it. There would seem to be, as the reader of the paper before the Medical Society of St. Luke, St. Cosmas and St. Damien—Dr. Barjon of Lyons—said, a real problem of conscience for the physician. I think that very probably a discussion of this question would be interesting and valuable for priests who have the direction of the consciences of physicians.*

* Believing that our readers would appreciate a discussion of this question by one of the leading authorities on moral theology, the Editors submitted a copy of Dr. Walsh's article to the Rev. Dominic Pruemmer, O.P., S.T.D. Dr. Pruemmer's solution of the case will appear in our March issue.

AUTHORITY IN PREACHING

By THE RT. REV. MSGR. H. T. HENRY, Litt.D.

An invaluable asset of the Catholic preacher is his authoritative mission. Like his Divine Lord, he is enabled, by virtue of his authoritative mission, to speak as one having power, and not as modern scribes and pharisees. The Protestant writer on homiletics, Vinet, acknowledges with regret the great advantage thus given to the Catholic priest, and laments the want of an authoritative tone amongst his confrères. More modern writers, however, prefer to kick against the goad. Gowan produced a volume, both entertaining and informative, on "Preaching and Preachers" (London, 1902). He dislikes the authoritative tone, but unconsciously contradicts himself in his argumentation. Thus he says (page 210):

"It is unwise to treat a congregation of people as if they were children. When a mother is giving her child medicine, she does not trouble about giving reasons; she simply says: 'Open your mouth and take this.' If there is any demur, she may possibly say: 'It will do you good'; and that is generally as far as she goes in the way of supplying reasons. Now this may do for children, but it will hardly answer for men. 'Do as you are told, and ask no questions,' may do for the Church of Rome, but it is out of place when preaching to Protestants."

The manner in which "Holy Mother Church" preaches to her congregations is thus compared to a mother who gives a dose of medicine to her children. *Sic volo, sic jubeo, stat pro ratione voluntas*. But Gowan labors considerably in his argument, or, rather, he seems to have forgotten it when, much later in his book (Appendix, page 324), he declares that "we may have all the benefits of the Atonement without understanding its mysteries." He now gives his readers a different comparison. It is no longer a mother administering medicine to a mere child, but a physician treating a grown-up patient:

"A poor, ignorant man, while laboring in the field, is seized with hemorrhage from the lungs. The only thing his companions can do is to take him home. A doctor is called in, who orders him to be put to bed, and to have his shoulders propped up with pillows; the room is to be kept cool and perfectly quiet, and ice, in small pieces, is to be given to the patient to suck; he is also strictly forbidden to

talk. Under skilful treatment and good nursing he progresses favorably, and, in a few days, is up again and among his friends. Now, this poor man knows not *why* he is told to remain in bed and keep perfectly quiet, nor what effect the ice has on the bleeding; but the doctor knows. To get well, it is not necessary that the patient should be informed of the delicate structure of the air and blood-vessels in the lungs, and of their close relationship to each other. It is not necessary that he should even know that he has lungs at all. What is necessary is, that he should have confidence in his doctor, and that he should do his best to carry out the advice given.

"It is just so in matters pertaining to religion. We need not understand the mysteries of theology; it is sufficient that we realize our danger, that we have confidence in our heavenly Physician, that we are obedient to His commands, and strive to do His will. These things will secure our salvation."

The physician commands, and the patient, like the child in Gowan's previous comparison, simply must open his mouth and do just as he is bidden. A patient need not be "a poor, ignorant man" in order to place himself at the disposal of a doctor whom he trusts. In his own sphere, the doctor is a man clothed with the authority of presumed knowledge, and would not submit himself to a process of catechizing about every order he gives, even if his patient were not an ignorant, but a highly cultivated man.

Of course, the Protestant cannot but flounder when reasons are asked why he ventures to preach at all—but that is a matter too trite to be entered upon now. The Catholic preacher can, and does, give reasons for the faith which is in him. But he is, withal, a man clothed with authority to teach and to preach, and his people are well aware both of his authority and of his willingness to give the desired reasons. But his authority remains always intact, although he is both willing and able to give reasons.

A modern instance of "how the thing works out" is given by the Rt. Rev. Charles Fiske, an Episcopalian bishop, in *The Atlantic Monthly* for June, 1928, in an article entitled "A Bishop Looks at the Church." He speaks first of the large turnover, as it might be styled, in the pastorates in his communion, and then shows that this condition is not peculiar to the Episcopal Church.

"With some of the Protestant ministers this restlessness is appalling . . . Why did they want to change? A few showed some real change of convictions. Some came because they felt that Protestantism is disintegrating; that it is suffering from the lack of central administra-

tive oversight; that it has no recognized source of authority; that there are no definite creedal requirements and no acknowledged discipline. Others desired such a central authority, with episcopal oversight, because they felt they were at the mercy of their congregations, and were not free to preach the whole truth as they saw it. Some even looked longingly at Rome, and, had they been unmarried, might possibly have fled from the lay popes, who they said ruled over them, to the tender mercies of an Italian prelacy."

The Bishop laments all this, but nevertheless speaks of "the regimentation of thought and practice" in the Church of Rome. Authority thus becomes like the wife that a certain man complained of. He couldn't live with her—and he couldn't live without her.

The Bishop also paints vividly the difficulty confronting a minister who tries to preach hard truths to his congregation, and, at the end of a long paragraph dealing with the difficulty, remarks:

"Is it any wonder that his sermons lose vitality when he finds everybody satisfied with a religion that makes no demands, sets no challenge, requires no resoluteness of will, no perseverance of discipline, no determined purpose, no largeness of sympathy and understanding?"

In brief, what is a minister to do when his preaching possesses no true authority, and is recognized by his congregation as possessing no just authority?

II

It used to be—and in substance continues to be—an easy alliterative slur to confront the anxious Protestant with: "Rome or Reason." Rome here stands for "the regimentation of thought and practice." Reason—what does it really mean here? How shall the Protestant preacher justify to his hearers his assumption of a right to teach and exhort them? Reason always has the right to demand the Why of things. Why, then, should any minister claim a position of spiritual eminence in preference to any layman who is asked to attend sermons and to be guided by the teaching or exhortation contained in the sermon?

It is interesting to see how writers on homiletics grapple with the difficulty thus set before them. In the first chapter of his "Lectures on Preaching," Bishop Simpson glances comprehensively over all of human history—pagan, Jewish, Christian—and, after having sufficiently muddled what ought to be fairly clear waters, comes down to the matter in hand: "The divine appointment of the Chris-

tian ministry is specifically set forth in the New Testament. Christ selected his twelve apostles. He had called them individually to follow him; he had gathered them around him for instruction; but their sending forth was a public, solemn act. . . . In his inimitable prayer he says of his disciples: 'As thou hast sent me into the world, even so have I also sent them into the world.' Among his last words were those of the great commission: 'Go ye into all the world, and preach the Gospel to every creature.' In entering into the ministry, then, you (that is, the students for the ministry at Yale College) ally yourselves with God himself; you take upon you an office which he himself has specifically ordained" (page 16).

The leap is a tremendous one, but is taken instantaneously. The *non-sequitur* is obvious. The young students whom the bishop addressed were not of his own religious sect, had no "bishops" to call them in the name of Christ, had no authority to preach, save as they elected to confer upon themselves such an authority by their wish to "ally" themselves with "God himself." Does this self-election confer authority over others? Does Reason here triumph over Rome?

In his volume on "Preaching," Dr. Armitage devotes much space to what he styles "the origin of preaching." But when he comes to the question of authority, he transacts matters with astonishing rapidity and with astounding freedom of comparison. He speaks of our Lord as a Jewish layman, reading and commenting on his reading in the synagogue at Nazareth; and as later ordaining his Apostles to preach: "We see, then, that a double authority for gospel preaching springs from the example and command of our Lord" (page 34). Shall any layman who (as frequently enough happens today) has read and commented upon the Scriptures in a Protestant church, be qualified by this fact to command other layman to go forth and preach, in his name, the Gospel to every creature? Again we are tempted to ask: Does Reason here triumph over Rome?

Now in both of the instances cited by Armitage there is the element of authority. He says:

"We know that Jesus of Nazareth was neither priest, Levite, scribe, nor ruler of the synagouge; and yet as an obscure plebeian Jew, a mechanic, a carpenter, and religiously a layman, he was not only allowed to read the Scriptures in the public congregation, but to read them in the sublime diction of the seraphic Isaiah. . . . Lightfoot tells us that when the Minister of the Synagogue called a layman to

the desk to read, 'he stood by him that read, with great care observing that he spoke nothing either falsely or improperly, and calling him back and correcting him if he had failed in anything.' But the astonishment of the people not only arose from the accuracy with which the young carpenter read the Sacred Roll, but at the wisdom which made the hidden sense of the parchment luminous; as if a living fire had been kindled in his soul, bringing home an unnoticed revelation. For while he 'spake with authority and not as the scribes,' they demanded: 'Whence has this man this wisdom?' We see, then, that the Synagogue was the cradle of gospel preaching."

The minister of the Synagogue exercised authority over a layman's reading. In addition to this, our Lord had already justified his tone of authority by his miracles, and appealed on this occasion to his miracles: "Doubtless you will say to me this similitude: Physician, heal thyself: as great things as we have heard done in Capernaum, do also here in thy own country" (Luke, iv. 23). Only a perverse generation could question him: "By what authority dost thou these things?" With similar authority could He commission His Apostles to preach the Gospel to every creature.

Dr. Armitage was not a layman claiming the liberty of unlicensed preaching. His lectures were delivered at Hamilton Theological Seminary, and were repeated at the Rochester Theological Seminary, N. Y., and at the Crozer Theological Seminary, Pa., at the invitation of the respective faculties. Resolutions of hearty thanks were passed at each of these three institutions of ecclesiastical learning, and the author was urged by these "and similar requests from other weighty sources" to publish his lectures.

Many works on homiletics—some of these being large volumes—do not seem to mention the word *authority*; and yet our reason would dictate that the idea of authority, everywhere found in the New Testament, should be invoked by writers on Christian preaching, since these writers talk so much about the authority of the Bible. Other works vaguely refer to a "call," an interior call to preach. One work speaks of the preacher as an ambassador to the people. But an ambassador should be able to produce external evidences of his office. If challenged, it would hardly do for him to allege that he has the authority of some interior enlightenment and resulting self-appointment. Is it a just source of wonder that laymen in Protestant churches should calmly fashion their lives accord-

ing to their own lights and preferences? May they not plead, equally with the preacher, an interior illumination of the Spirit? And, as a simple matter of fact, has not Bishop Fiske pictured their attitude fairly in the long paragraph from which a slight quotation has already been made in this paper?

III

In Catholic works on homiletics, *authority* claims first place. For a condensed but logically constructed demonstration of the priestly authority for preaching, I merely direct attention to the Introduction of Monsignor Meyenberg's work, "Homiletic and Catechetical Studies" (pages 13-23). I must here content myself with only a few lines of this luminous statement:

"Christ points to the Father who sent Him. The waters of truth flow in steady currents from its original source and fountain of the Blessed Trinity through Christ, the Church, the Pope, and the bishops to every Catholic pulpit, to every Catholic preacher. Therefore the Catholic preacher may say with St. Paul: *Pro Christo legatione fungimur tanquam Deo exhortante per nos* (II Cor. v. 20), and rejoice with the same Apostle who wrote to his congregations: *Sicut angelum Dei exceperitis me, sicut Christum Jesum* (Gal. iv. 14). *Acceperitis illud* (the sermon) *non ut verbum hominum sed (sicut est vere) verbum Dei.*

"The exalted authority of the Catholic preacher does not indeed clothe him with official infallibility, but in consequence of the intimate union of the preacher with the teaching Church, in consequence of the superintendency and direction of the preaching office by this same infallible teaching Church, in consequence of a certain participation of the preaching office in the magisterium ordinarium of the Church—the hearing Church possesses a real guaranty that through the preachers, united with the bishop and the Pope, drawing through earnest efforts from the source of Christ, it receives the truth, the real unadulterated truth of the infallible Church. But this living authority of teaching, with its rich organs of life, is at all times capable and prepared to correct at once all possible deviations from the truth."

III

The argument just quoted from Monsignor Meyenberg's work voices the conviction, whether apologetically stated or implicitly believed, of the ordinary Catholic layman. It happens, curiously enough, that in the issue of *The Atlantic Monthly* for May, 1928, it is a Catholic layman who places this Catholic argument for au-

thority in most illuminating form. One could almost fancy that Mr. Theodore F. McManus had read the paper of Bishop Fiske printed in the June issue, and was replying to it in the paper entitled "The Nadir of Nothingness." He was not, indeed, replying to it, but inadvertently anticipating it. Mr. McManus says (page 398):

"It is well to remind ourselves at this juncture that there are only two systems of religious thought in the Western world today. There are not a thousand, as it might seem, but just two—the authoritarian, or Catholic, and the sectarian, which is Protestant. This in spite of the numerous isms and ologies which have proceeded out of the latter and which are, in their separate capacity, of no significance, since all owe their existence to the common principle of private judgment and are dependent upon that principle for the expression of the peculiar body of thought, practice, and doctrine which each one of them expounds. That principle is compulsory in its action and results. It compels division because all men cannot agree when all men are told that each of them can decide as he believes about creation, birth, death, Heaven, religion, and Hell."

He continues to insist on the twofold division:

"It is therefore important to remember that there are only two Christian schools of thought, and that out of one or the other of them must issue the salvation of society. On one or the other every man must base his philosophy of life. . . . Man, with all his faults, is a rational creature. He can sometimes detect a contradiction and an inconsistency, when it apparently touches his well-being here, and may even affect his comfort in a dubious hereafter. When the sects anathematize all authority and say 'full steam ahead' to his intellect, the average man takes them at their word. When, immediately afterward, they contradict themselves and ask him to subscribe to a little cult made up of free souls like himself, who are to hold their freedom in abeyance in order that the cult may flourish, he frequently balks and withdraws. . . . Indeed, if the entire body of adherents were severely consistent, there would be no Protestant churches at all."

The rational thinker must change the old slur, "Rome or Reason," into "Rome or Unreason." All the "reason" is with the Catholic position in respect of authoritative teaching. The fundamental irrationality in all other religious teaching and preaching belongs outside of the Catholic Church.

I have said that this authoritative aspect of his preaching is for the priest an inestimable asset. The object of preaching is conviction of the intellect and persuasion of the will. The Catholic laity recognize the right of a priest to indoctrinate their minds and to

persuade their wills to moral activity. Their spirit is willing, though their flesh may be weak. They will not quarrel with his teaching, however much they may, on occasion, criticize adversely his manner of preaching or his lack of priestly living. So far as conviction is concerned, they are willing to be taught. So far as persuasion is concerned, it may be true that his example will speak more powerfully to them than his precept—although even here, the Catholic correct instinct will lead them to obey with perhaps a sigh rather than to disobey with a sneer.

With the possession of authority there goes unconsciously the authoritative tone in preaching. This authoritative tone, however, is a delicate flowering on a sturdy root. I suppose that no one loves to have even the truth thrust down his throat in a violent manner. Even Catholics may object to what looks like "forcible feeding." They are not recalcitrant patients or rebellious prisoners. They desire a sweet reasonableness, as they might style it, in the presentation of Catholic doctrine. Indeed, the more obviously contentious and argumentative the manner of a preacher, the more easily may he arouse a latent antagonism in his hearers. This is possible, not alone in so-called Controversial Sermons¹ (against which St. Francis de Sales warns us, as does also, in recent times, Father McGinnes in his admirable little volume on "The Ministry of the Word"), but in the ordinary Dogmatic Sermon or Instruction. We have usually quite a docile congregation, and we have merely to state the truth quietly, without pomposity of bearing or blustering enthusiasm, in order to have it believed. If it is desirable to give proofs, these can be presented quietly; for the authoritative tone, so desiderated by Vinet in the preachments of his Protestant brethren, is subtly with us always as a deep undercurrent of our thoughts and language. St. Francis de Sales declares that the best way to confute error is not to argue against it, but rather to take the texts employed in support of error and use them simply to establish the truth. For the Sacred Scriptures do not contradict themselves, although they may offer difficulties which should be gently surmounted by comparison with other passages.

EXPERIMENTS WITH THE SODALITY

By JOHN K. SHARP

To the writer it has long appeared well-nigh impossible to conduct along purely spiritual lines a Sodality for young women that shall be worthy of the name. Not that he disparages the use and necessity of a decidedly spiritual setting and motive for such work, if it is to be truly successful. But, if the Sodality is to attract the clever, modern young woman in the face of the multiplied attractions of the day, its appeal must differ from that which was efficacious in a less sophisticated era.*

A Sodality conducted solely by a nun does not conform to our ideal either. Traditionally, indeed, a nun has been associated with the work; and, if she taught in the school, she will serve as a link between the Holy Angels Sodality of parochial school days and the Sodality of the Blessed Virgin of later business and professional life. To such a nun, also, the young women are likely to give their confidence. But, even so, what does the nun know of the world she has forsaken?

The priest should take an active interest in the Sodality. He brings to it a greater freedom of action, a broader and more practical vision, authority, and distinction. He is *au courant* with the difficulties of the day and the way to meet them. As agent and spokesman for Christ, his influence is circumscribed only by the limits he himself puts upon it. If the people thank God for the priest's interest in Sodality work, they resent and deplore the lack of it. And, when the priest ignores this duty, the Sodality for the young women of the parish becomes that queer, misnamed thing with which we are sadly familiar.

The writer once heard of a pastor of souls who disbanded the Sodality in a large parish because only some thirty young women were interested in it! His idea had been: "Only when membership is large enough, shall *I* become interested." This is quite the reverse of any theory of Christian evangelization. But a casual or

*The writer has divided his priestly life of 11 years about equally between secondary school teaching and parish work. He has conducted a Holy Name Society for three years and this Sodality over two years. Wider experience will doubtless modify many of his views.—Author's foot-note.

condescending visit to the Sodality meeting will result in very little. The more active the priest, and the more he directs without appearing to do so, the better the Sodality. Perseverance, constant effort and ingenuity are all necessary. Yet, even with these, the priest will find that Sodality work, even at its best, can be extremely disappointing to one whose ambitions soar high concerning it. Need we add that dignity of speech and action, impartiality, and reserve towards all are absolutely necessary?

The Sodality, while a spiritual organization, should also maintain as its *raison d'être* the idea of being a training school for future lay activity for the Catholic cause—whether that activity be of a spiritual or temporal order, whether it be carried on individually or through ecclesiastical agencies. This purpose must be kept in mind by the Spiritual Director, and occasionally referred to in open meeting. It is the motive and the norm of all Sodality endeavor. And, in following this principle, the Sodality will never lend itself to the vulgar, the commonplace, or the futile.

Neither the Sodality referred to below nor the methods obtaining in it are the best, by any means. Neither the ideas involved nor the devices suggested are exhaustive or original. However, some have proved practicable, and are given, consequently, for the chance stimulation that they may offer. Perhaps they will bring comment and additional suggestions. It would indeed be a pity if we could not, by mutual suggestion, achieve more happy results with such a useful instrument as the Sodality already at hand.

In our particular large city parish, all the young women are invited to become Sodality members, and all the women of the parish are invited to the meetings. However, very few of the latter come. The membership appeal is aimed directly at those young women between fifteen and twenty-four years of age, though we make no mention of the latter age; rather, we insist that there is no age limit to Sodality membership. On the Sodality mailing list are about 450 names. Of these a recent mission brought in the names of 150 who pledged renewed interest or intended to join for the first time. Of the latter 90 were subsequently enrolled. But the census shows that over 1,000 who are eligible reside in the parish. Again, only about 200 or 250 members are reasonably attentive at Sodality affairs. The reasons given by the nominal and non-members for not coming

range from the tragic to the ridiculous: "I came and no one welcomed me," "I belong to a Sodality elsewhere," "I have not time," "I work on Sundays," "I do not like to wear the veil," "Sister So-and-So failed to call at my father's 'wake,'" etc. Perhaps the most potent argument is refusal to believe that the Sodality has any other than the traditional and useful purpose of prayer and personal sanctification.

Constant though unobtrusive effort to bring in the unwilling is made in the confessional, in the pulpit, and on the census. Failure to enlist more is one of the most discouraging features of Sodality work, but the resolution prevails of doing the best we can with those who do come. And we are comforted with the thought that our small organization is more effective than an unorganized mob.

Our young women come from homes of culture as well as from those that know not the living wage. There are telephone operators, typists, school teachers and girls still at school. The problem is to cater as well as possible to the diverse tastes and ages. Early we had a questionnaire in an attempt to get a composite picture of ages, abilities, backgrounds, needs and preferences. This effort merely increased the determination to wear the veil at Holy Communion, not to split the Sodality into senior and junior groups, and to preserve the Sunday afternoon meeting hour—all traditional practices.

The message on the printed postals announcing Sodality Sunday and the monthly meeting is written by the Spiritual Director and addressed by the Secretary. The message varies each month. It tries to be personal and stimulating, and to avoid the deadly appearance of a form letter.

The young women receive Holy Communion in a body at the 8 o'clock Mass, which is offered for their intentions. The usual ten-minute instruction from the Diocesan Syllabus is always given. The Sodality choir sings through the Mass. The hymns are varied and fresh. The young women are very particular about fresh flowers for Our Lady's altar, and they see that lighted candles burn on it. Slightly fewer, however, attend this Mass than come to a meeting. But it is difficult in these days of late retiring to get young people to attend Mass earlier than the 10:15 or 11:15. Scolding will never bring them.

The afternoon meeting begins at 3:45 p.m. in the Upper Church

with the recitation of the Little Office of the Blessed Virgin Mary. It is doubtful if the Latin is understood by many, and, while the Rosary and Litany might be profitably substituted, preference is given tradition. The Sister conducts this Office. There should be a ten- or fifteen-minute talk by the Spiritual Director at those meetings to which no invited guest comes to speak. It should be informal, not preachy; informational and encouraging. The denunciatory and too familiar harangue about women's dress should never be given. There are better ways of securing correct costume. The priest's talk may well follow a course in apologetics, or may be more directly practical—for instance, on the young woman at home, in business, etc. One year we ran a whole course in ascetic theology!* If the customs of the parish allow, benediction (private or public) might also be given.

After these spiritual exercises, which should not exceed half an hour, adjournment is made to the Lower Church. (There is no adequate assembly hall or accommodation for young men's and young women's club rooms on this parish property—a greater reason for doing the best we can with the means at our disposal.) We are generally successful in limiting the business and social meeting that now follows to an hour and a quarter, adjourning the meeting at 5:30. A parliamentary order of proceedings is followed in order to expedite matters and for the sake of the training involved; but there is no stiff formality. The officers are in complete charge: the priest is present, but stays in the background, unless needed to introduce speakers, or for suggestions or to give the usual word of commendation at the end.

A young woman with practical piety and a flair for organization, who possesses tact, initiative, tenacity and plenty of ideas, makes the best presiding officer. Some of her ideas will need recasting by the Spiritual Director; some will have to be discouraged, some to be developed. Happy is the Sodality that boasts of capable officers; and with them, too, the priest's tact and impartiality will be called on

*At the present time we are conducting a series of talks on fundamental apologetics, using as a basis Archbishop Sheehan's "Apologetics and Christian Doctrine," "Catholic Evidence Training Outlines" by Ward, and the Paulist Fathers' "Apologetics in Miniature," Series I. Next year we contemplate a course akin to Rev. Dr. Cooper's life problems in his "Religion Outlines for Colleges," Course IV. For a highly useful study of a topic similar to that of Dr. Cooper, cfr. "Religious Needs of the High School Girl," by Ella May Horan, M.A., in *Thought*, December, 1928, 375 sqq.

time and again to pour oil on troubled waters and to keep things running harmoniously.

An interesting feature of the meeting is the reports from the officers and the heads of the various committees: Braille work, remailing Catholic magazines, stamp collecting, library, sewing for the poor, the pamphlet rack, visiting the sick, an occasional theatre party at a carefully selected and worth-while play, etc. The entertainment committee may have plans to discuss for the old-fashioned Hallowe'en, or Christmas, or St. Patrick's Day party. The Question Box is also occasionally featured.

We all receive, however, our greatest thrill from another feature: an intellectual and public-speaking effort on the part of the young women themselves. We have had spirited debates on such intriguing questions as "To Bob or Not to Bob," "Resolved: that Marriage Interferes with a Career," "Cosmetics and the Girl," and the "Qualifications of a Certain Candidate for the Presidency." We also had four papers read by as many girls on as many angles of the Mexican Question, an equal number on the question of Church Reunion, and again papers on "What the Catholic Young Woman can do with her Spare Time," "How to Set About Choosing One's Life Work," etc. The work has always been seriously and at times very cleverly done. The young women have learned to dig facts out of reference works, and have become acquainted with Catholic periodicals. They have thought on a timely subject that is of particular interest to the Catholic; they have written out those thoughts and have expressed them on their feet. About once a year, a one-act play (comedy, farce or tragedy) is staged.

The program is already pretty full, but quite often there are competent speakers invited. When they come, the formal talk of the Spiritual Director is omitted. Public high school teachers and principals, professional men and women, university professors and women prominent in the cause of Catholic action, form the personnel of our invited guests. Some of the subjects have been: Illustrated Talks on Lourdes, Lisieux and Rome, The Life and Works of a Catholic Woman Novelist and of a Catholic Poet, Nursing as a Profession, Teaching as a Life Work, Home-making, the Catholic Girl in Law, the Catholic Girl in Business, How We May Spread the Faith, Some

Fundamental Principles of Sociology, Personality and Culture in Life, etc.

There are some features of Sodality work that deserve special mention. The Feast of the Immaculate Conception is ushered in by a triduum of sermons. It is followed on the Third Sunday in Advent by the Annual Communion Breakfast held in the school basement. Another special work is Summer Outings, on which once a week through the warm months an average of sixty or seventy poor children are taken to the seashore for the day. Soon we may muster up courage to start a Vacation Bible School—a much-needed work. Monthly, in the school basement, the Sodality holds its Scholarship Card Party. Enough money is raised in this way to defray the cost of scholarships at one Catholic college for young women and at two commercial high schools. The Parish Monthly carries with each issue a page or two accounting for Sodality activity, accomplished or projected. It is written up each month by a different member, who takes a legitimate pride in the exposition.

The real work of the Sodality is carried on during the month. The Sunday Meeting and the page or two in the Parish Bulletin merely tell us of its existence. It is given fresh impetus weekly by the Friday Evening Club. The idea originally behind this adjunct was to afford a place of recreation and a refuge from the street or movies one night a week. For this purpose there was available only a large, square, brick and concrete storeroom in the basement of the school and just off its playroom.

The proceeds of a card party were devoted to making this place suitable as a sort of club room. Fresh paint, mats on the floor, cheap wicker chairs and tables, lamps, hangings and a large built-in book case have completely transformed the previous ugliness. The feminine and domestic touch of flowers is not wanting, and the walls are gay with decorative posters. There is an officer in charge every Friday, and the room is open from 8:30 to 10:30 P.M.

A visit to our club room may interest the reader. Over in one corner, where a lamp reveals bookshelves and on a table some Catholic magazines, a little group is gathered. A young woman is reading from a Catholic history of education or a handbook of philosophy the refutation of a statement heard from a professor in the

city's Teachers' Training School today. Another is taking notes for an essay from a volume of the *Catholic Encyclopedia*. A young woman in business life is scanning the list of suggested readings from the fields of high school and college history and English which are posted before her. Still another is asking the librarian if a certain novel has come from the collection sent us monthly by the Public Library, for she could not find it in our own collection. Our own Sodality Library has been very useful with its selection of standard Catholic devotional, apologetic, philosophical and educational works. Donations of books and the proceeds of private card parties helped us stock it. A book may be taken out for a few cents weekly. We are also a member of the Catholic Book-a-Month Club, and a brief review of the current offering is read at every Sodality meeting.

If the class is not too large (otherwise you must go up to a classroom to find it), you will find a small group, beginners or advanced, working at the Braille system of transcribing books for the blind. At present there are 17 members, and the Sodality owns two Braille typewriters. Two of the large tables hold sewing materials, which some of the young women are making into garments for the poor of a settlement house district. In Advent, toys are repainted for these same poor. There are also present some members of a committee making plans for the next affair.

Directly outside the club room in the school basement the younger girls are more active. Some are shrieking over a basketball game. Others are swooping up and down on roller skates. Over in a corner there may be an impromptu dance or folk dance led by a school teacher. The Sodality holds no mixed dances. It is in this basement also that the monthly card parties are usually held. On such occasions varicolored crêpe paper removes some of the drabness of the place. The older girls, perhaps one-third of the Sodality's constituency, bear the chief burden of these activities. But all the members form, incidentally, a useful organization for parish plays, euchres, drives and ticket sales.

We have heard the question: What is the Church doing for the young folk? Also the retort: What are the young people doing for the Church? Our program as laid down attempts to reconcile both viewpoints. It is perhaps too ambitious, but, while it is at times dis-

couraging and always calls for hard work, results seem to have justified much of it. Occasionally a project will fail to be carried through. Investigation will reveal that the spirit of jealousy or uncharitableness, or the lack of a sense of personal responsibility or a lack of initiative, is the cause. The more need, therefore, of such attempts to educate and to develop the Catholic sense of initiative and of generosity. There is undoubtedly a real problem today in trying to keep our young people interested in the Catholic cause, and in training them to advance that cause. The writer believes that further suggestions are in order.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By ERNEST GRAF, O.S.B.

V. The Mercy of God

I. MERCY IS CHARACTERISTIC OF GOD

It is of the utmost importance to know ourselves. According to the well-known maxim of the *Imitation* (Book I, chap. 2), a lowly husbandman who serves God is far better off than a puffed-up philosopher who gazes into the starry skies but does not know what kind of man he himself is (*Melior est profecto humilis rusticus qui Deo servit, quam superbus philosophus, qui se neglecto cursum cæli considerat*). Self-knowledge is bound to lead to humility of heart and distrust of self. But important as self-knowledge may be, it remains of even greater consequence that we know God aright—it is also vastly more interesting and comforting.

What are the thoughts of God about me? What is His attitude in my regard? What is—if it may be expressed in so familiar a form—what is the character of God? These are questions of the deepest consequences, for the answer to them is bound to influence profoundly our own personal relationship to God.

Fortunately, we are not left in the dark in so weighty an affair, and there is really no room for any kind of uncertainty as to the motives which prompt what may be called God's policy in all His dealings with mankind. Apart from the inspired Scriptures, there is hardly a section of the Liturgy of the Church which does not afford vivid glimpses of the mind of God. Out of the vast number of texts that might be quoted, let me draw attention to the extraordinarily interesting and moving words of the Introit of the Mass of the Twenty-third Sunday after Pentecost, a text taken from Jeremias, in which we hear the voice of God Himself: "The Lord saith: I think thoughts of peace, and not of affliction; you shall call upon Me, and I shall hear you." Here the Creator of all things reveals Himself to men, not in the awe-inspiring Majesty of omnipotent power or as the supreme Lord and Master, but rather as a father and a friend, or, if as a king, then as a ruler of inexhaustible goodness whose

fatherly rule aims solely at procuring and ensuring the happiness of his subjects.

Mercy is one of the most adorable among all God's perfections—glorious for Him and infinitely necessary to us: "The mercy of God is beautiful in the time of affliction, as a cloud of rain in the time of drought" (Ecclus., xxxv. *ult.*). Here the inspired writer makes use of a singularly beautiful image in order to describe the sweetness and comfort which the soul experiences as it ponders the manifold aspects of divine mercy. Who has not felt, at some time or other, a heaviness of mind, a sense of stifling and physical oppression during a succession of sultry days? This closeness of the atmosphere is irksome anywhere, but particularly so in a big city, in its narrow streets, courts and alleys, where the heat is intensified by the overhanging pall of soot and smoke. How strangely our whole being revives when the first rain clouds appear on the horizon! How refreshed and quickened we feel as soon as the heavy rain-drops begin to patter on the roof, beating down the hot particles of dust and soot which we have been breathing in, and thus cooling our fevered blood and soothing the jaded nerves! A feeling akin to this physical experience takes place in the spiritual order, whenever we think of or perceive the effects of divine mercy: "The mercy of God is beautiful in the time of affliction, as a cloud of rain in the time of drought."

It would be an easy and delightful task to compile a chaplet of Scriptural texts in which there is explicit mention of the mercy and kindness of our heavenly Father. Is there not a psalm—and a very long one it is—of which the ever-recurring refrain is an assurance that the mercy of the Lord endureth for ever—*quoniam in æternum misericordia ejus* (Ps. cxxxv)?

Holy Church assures us in her Liturgy that, of all His perfections, the one that God best loves to display is that of mercy: "*Deus qui omnipotentiam tuam parcendo maxime et miserando manifestas . . .*" (Collect of Tenth Sunday after Pentecost). We know that the *lex orandi* is likewise the *lex credendi*. The infallible Bride of the Holy Ghost could not word her supplications to her Lord in a way which would depart, be it ever so slightly, from the strictest accuracy or theological correctness, for the Church's prayer and praise are the fair flower and fruit of her belief. Yet, at first sight

this moving prayer does seem couched in exaggerated phraseology. All the attributes of God are infinite because they are fundamentally identical with His nature, so that none could be said to encroach, as it were, upon the province of the others; hence, ultimately, God must be as just as He is merciful. It is, nevertheless, true that, not only the Catholic Church, but the Sacred Books also assure us again and again that mercy takes precedence over all the divine attributes, for "mercy exalteth itself above judgment" (James, ii. 13).

An attentive study of the ways of God with men cannot fail to show in the clearest light that they all bear the hall-mark of mercy. Mercy is the *motif* of almost every one of the psalms—"Misericordiam et iudicium cantabo tibi, Domine" (Ps. c. 1). And with what complacency do they not insist that God is "*misericors et miserator Dominus*" (Ps. cx. 4)!

II. ST. THOMAS' STUDY OF DIVINE MERCY

St. Thomas is always the surest guide in any study of God's dealings with His creatures. The Angelic Doctor (I, Q. xxi, a. 3) tells us that mercy is preëminently an attribute of the deity (*misericordia est Deo maxime attribuenda*), not indeed the emotional element that enters into human mercy, but only as regard its effects (*non secundum passionis affectum*, but *secundum effectum*). In us mercy implies a feeling of sadness (*miserum cor*) at sight of the sufferings of others. From this sadness is born a desire to do all that we can to alleviate the wretchedness of those we love. Now, it is obvious that God can experience no emotion of grief, but He does act towards us as we would act when moved to compassion towards our neighbor. Mercy and justice characterize all the works of God, justice being but a higher form of manifestation of mercy. God acts according to His mercy, not by going in any way *against* justice, but by going *beyond* it, as if a man to whom a hundred ducats are owing were to give two hundred of his own to his debtor. A man who acts thus is not at variance with justice, but yields to liberality or mercy. The same holds good when a man forgives an injury done to him, for to remit a thing is to give it, so to speak. Hence, the Apostle calls our Lord's pardon a donation: *Donate invicem sicut et Christus vobis donavit* (Eph., iv. 32). From which we gather that mercy does not do away with justice but is a kind of comple-

ment thereof—*miseriordia non tollit justitiam sed est quædam justitiæ plenitudo (ibid.)*.

"All the ways of the Lord are mercy and truth" (*Omnes viæ Domini misericordia et veritas*, Ps. xxv. 10). What might be called God's obligations of justice towards His creatures are all based upon mercy, "as if we were to say that it is due to man to have a hand because of his rational soul, and a rational soul in order that he may be a man, but that he is a man because of the divine goodness. Hence, it is clear that all the works of God spring from mercy as from their first and common root."

St. Thomas has an even more comforting doctrine—one that bears out the teaching contained in the Church's Collect spoken of above. Not only is the tender mercy of the Lord above all His works, but there is an abundance of it far in excess of what the creature would require. Mercy is not only a first cause, but its virtue becomes manifest in every single link of the long chain of graces and gifts that follow upon the initial display of divine liberality. "The first cause," says the holy Doctor (*ibid.*, a. 4), "is endowed with a higher or intenser power and vigor than any secondary cause. Hence, even in those things which are due to a creature, due, that is, in order that God's wisdom and love may not be frustrated in any way, He always gives far more than the creature could justly expect or exact (*Deus ex abundantia suæ bonitatis largius dispensat quam exigit proportio rei*). The order of justice established by God would be safeguarded by less than what His goodness bestows (*minus enim est quod sufficeret ad conservandum ordinem justitiæ, quam quod divina bonitas confert quæ omnem proportionem creaturæ excedit*)."

Mercy necessarily appears even in the condemnation of the wicked, for all the acts of God must ultimately be related to mercy and justice. True, the punishment of the reprobate is not remitted; it is, however, mitigated, and, as St. Thomas says (*ibid.*, a. 4, ad 1), they are not punished according to their deserts (*citra condignum*).

III. THE CONSTRUCTIVE POWER OF MERCY

The very word which must be used in our definition of that quality of the Divine Essence which we call mercy, is liable to make us undervalue its real nature and the effects that flow from it. When we think of the divine perfections (such as goodness, love,

mercy), we must ever guard ourselves against viewing these attributes as mere emotions similar to those experienced by every generous heart. To put it as simply as possible, let us say that God's goodness is not so much *affective* as *effective*—effective or productive, that is, of those good things which render us pleasing in His sight. God is not attracted to us by any good He finds in us; if He is said to be drawn towards His creature, it can only be after He has enriched it with those gifts of the supernatural or divine order which alone can touch the heart of God.

So, we must not look upon God's mercy as a mere emotion, or as something which does not result in a positive and actual fact. Divine mercy is not just a forgiveness of guilt, a blotting-out of a bad debt; so far from viewing it thus, we must realize that it is essentially *constructive* in the manner of its working. Mercy does more than spare or pardon: it restores the object of its beneficence to its former status, to the condition in which it was ere it fell away. This is more than hinted at in the well-known but ever fresh parable of the prodigal, for the father of the erring youth—who here stands for the divine Father of us all—bids his servants: "Bring forth quickly the first robe, and put it on him" (Luke, xv. 22).

Holy Church also, in one of her inspired prayers, teaches the same consoling truth when she addresses God as *innocentiæ restitutor et amator* (*Oratio super popul.*, Wednesday in Second Week of Lent).

This view of divine goodness and mercy is perhaps not always taken by those who preach or write about it; yet, it is the only true and full one, and one that is calculated to fill the soul with extraordinary hope and assured peace. God's mercy is very different from that of man. Man's must too often remain cramped and cabined within the field of his emotions; there are miseries and sorrows that the best of wills cannot soothe. God alone may touch our sores without hurting us, for there is a healing and soothing virtue in His touch.

Especially in regard to moral misery (that is, sin), let us have a lively faith in the constructive power of mercy. *Sanabiles fecit nationes orbis terrarum et non est in illis medicamentum exterminii*. God "made the nation of the earth for health, and there is no poison of destruction in them, nor kingdom of hell upon the earth, for justice is perpetual and immortal" (Wisdom, i. 14, 15). These are

strong words which pessimists and such as are given to depression and discouragement should take to heart. "Justice is perpetual and immortal," and so is divine mercy and compassion; and these divine attributes go to the very root of all our ills, and make good whatever losses we may have suffered.

IV. GOD'S MERCY TOWARDS PRIESTS

Every phase of our life is an episode in the story of the boundless, unfailling mercy of God. This is particularly true of our priestly life. When we look back upon the years that have gone by, when we recollect the first secret attraction that drew us towards the altar of the Lord, surely we shall feel compelled to own that, if we are what we are, if we have persevered thus far, it is all owing to the mercy of God. But for that preventing and sheltering mercy, our name might long ago have been expunged from the "Directory," like that of some unhappy priest that we may know—one who may have been the friend of our youth and once a fellow-laborer in the Lord's vineyard. *Deus qui pascit me ab adolescentia mea usque in presentem diem!* is the touching cry of the dying patriarch Jacob as he reviews his long life. How sweetly and strongly did not the Lord shepherd us too, From the days of our youth He has fenced us in and sheltered us and protected us, even as a man guards the apple of his eye.

What a strange thing a vocation is! How delicate a plant! But for the fostering care of God, how easily might not its growth have been stifled, how often it might have been crushed ere it had taken root and waxed strong! And even though we may have had our days of unfaithfulness, of coldness—nay, even our times of sinfulness—His mercy has spared us. He did not go back upon the first grace of that special call. However, even the most loyal and faithful among us must ever make his own the avowal of St. Augustine: "*Quidquid sumus, illius misericordia sumus: quidquid autem ex nobis sumus, mali sumus: whatever good there is in us, is of His mercy; whatever we are of ourselves, in so far we are evil*" (*Enarrat. in Ps. lxx., Sermo i, 2*).

The very crosses and the chastisements that have been laid upon us, were prompted by love and mercy: *Quando Dominus permittit aut facit ut in tribulatione aliqua simus, etiam tunc misericors est*

(Augustine, *Enar. in Ps. lxxviii, Sermo ii, 1*). We may picture divine mercy as a bird, soaring high in the sky, from where it has espied a hare or some other creature upon which it feeds. At first, it describes wide circles above it—then these get narrower and narrower until the moment comes when the bird swoops down, seizes its helpless victim and rises with it into heaven's blue. In some such way is divine mercy ever watching us, biding its chance, as it were, when swiftly, unexpectedly, it lays a merciful hold upon us.

The swiftness of the mercy of God is beautifully illustrated by the story of the knight who fell in battle and who, though he had but a moment in which to turn to God in order to crave for pardon, was yet not rejected by Him:

'Twixt the saddle and the ground
He mercy craved and mercy found.

An equally striking instance is found in Dante. The poet makes Buonconte da Montefeltro relate how he fell in the Battle of Campaldino (A.D. 1289), and how the evil spirits endeavored to seize his soul and body (*Purgatorio*, V, 100 sqq.):

. . . Here sight and speech
Fail'd me; and, finishing with Mary's name,
I fell, and tenantless my flesh remain'd.
I will report the truth; which thou again
Tell to the living. Me God's angel took,
Whilst he of hell exclaim'd: 'O thou from heaven:
Say wherefore hast thou robb'd me? Thou of him
The eternal portion bear'st with thee away,
For one poor tear that he deprives me of.'

The mercy of God is broader and deeper than the ocean. From its calm surface there ever rise sweet mists and clouds which descend upon the parched land of our souls as a beneficent, refreshing and cleansing shower of grace, as a token of forgiveness for the past and of assured hope for the future. And at last a day shall come when a powerful tidal wave shall rush in upon our life and bear us out, far out, to sea—where earth shall be lost to sight, where the past will only be a memory that will for ever add zest to the holy enthusiasm with which we shall sing eternally the mercies of the Lord: *Misericordias Domini in æternum cantabo*.*

* The next article of this series will treat of "The Mercy of God, as Illustrated by the Story of Jonas."

LAW OF THE CODE ON BENEFICES

By STANISLAUS WOYWOD, O.F.M., LL.B.

TRANSMISSION OF THE RIGHT OF PATRONAGE

The personal right of patronage cannot validly be transferred to infidels, public apostates, heretics, schismatics, persons enrolled in secret societies condemned by the Church, or to any person excommunicated by a declaratory or condemnatory sentence. The written consent of the Ordinary is required for the valid transfer to others of the personal right of patronage, without prejudice to the stipulations of the charter and the precept of Canon 1470, § 1, n. 4. If the property to which the right of the so-called real patronage attaches passes to some person excluded by this Canon from the ability to acquire the right of patronage, that right remains suspended (Canon 1453).

In the first place, Canon 1453 speaks of the personal right of patronage in reference to the transmission of that right to others. Since the Church is free to grant the right of patronage or to revoke it at pleasure, she has the right to incapacitate certain persons from obtaining the patronage, and she may stipulate the conditions under which the right of patronage can or cannot be transferred to others. Among the persons who cannot validly acquire the right of patronage are, according to the distinction made by some canonists, those that are absolutely barred from acquiring the right (namely, infidels, heretics, schismatics and members of forbidden societies) and those who are only temporarily stopped (namely, apostates until they return to the Church, and excommunicated persons until they have obtained absolution from the proper authority). However, the distinction is not of practical value, for it is certain that the transfer of the right of patronage made to one who is called temporarily incapacitated is just as invalid during the time of his legal incompetency as if he were absolutely incapacitated.

The term "infidels" denotes persons not baptized. As to apostates, heretics and schismatics, the Code itself (cfr. Canon 1325, §2) defines the meaning of those terms. As to persons enrolled in secret societies condemned by the Church, it is difficult to know which

of the hundreds of secret anti-Catholic societies in the world are condemned by the Church. While it is certain that not only the Masonic sect and other societies condemned by name, but also others which have the same nature and purpose as the explicitly condemned ones, are included among "secret societies condemned by the Church," it is by no means easy to say in a particular instance whether or not a certain secret society is forbidden by the Church. For the United States this matter has been settled quite satisfactorily by the Third Plenary Council of Baltimore (nn. 254-255), which gives the practical rule that nobody should consider a secret society condemned unless the committee consisting of all the archbishops of the United States has first examined into the matter, and declared a particular society forbidden under the general laws of the Church.

Without the written consent of the Ordinary, the personal right of patronage cannot be validly transferred to others. The Church, which out of kindness and for the purpose of encouraging people to make special sacrifices for the honor of God and the promotion of divine worship grants the founders of churches and benefices the right of patronage, does not allow the patrons to transfer that right without the written consent of the Ordinary. This law of the Code is now new, as the Decretals of Pope Gregory IX (cc. 17 and 23, tit. 38, lib. III) had the same restriction of the right of patronage. With the permission of the bishop the right may be transferred, provided the stipulations in the charter or formal agreement between the patron and the Ordinary at the time of the making of the foundation are not against the transfer of the right of patronage, because these agreements are and remain inviolable, and all attempts of transfer made in violation of the charter are invalid.

Besides the special rules concerning transference which may be written in the charter of a particular benefice, the law of Canon 1470, §1, n. 4, must be kept in mind when there is question of the transfer of the so-called real, familiar and clannish forms of patronage, about which more will be said when we come to explain the Canons dealing with the extinction of the right of patronage.

We saw that the personal right of patronage cannot be transferred to the persons enumerated in Canon 1453, § 1, but if the right of patronage attaches to certain real estate so that the owner of it automatically succeeds to the right of patronage, it is possible that

the property may come into the ownership of a non-Catholic, apostate, member of a forbidden secret society, etc. In that event the right of patronage remains suspended, until either the owner becomes qualified to acquire the right of patronage, or until the property passes into the hands of an owner who is qualified.

CLAIM TO RIGHT OF PATRONAGE MUST BE PROVED

No right of patronage is admitted, unless it is proved by authentic document or by other legitimate proofs (Canon 1454).

The Council of Trent (Sess. XXV, *De Reform.*, cap. 9) complained that in many instances the right of patronage had been usurped rather than legitimately acquired; wherefore, it insisted that no right of patronage should be recognized by the local Ordinaries, unless it be proved by authentic document and other proofs required by law. The best proof, at least for the original patron, is the charter of the foundation, which, if produced, will prove the right of the patron. The successors to the original patron must, of course, prove that the right was validly transferred to them.

PRIVILEGES OF PATRONS

Persons who possess the right of patronage have the following privileges: (1) to present a cleric for a vacant church or vacant benefice; (2) if a patron without his fault is reduced to great poverty, he is in equity entitled to receive sustenance from the church or benefice, provided there are sufficient revenues to fulfill the obligations of the church or benefice and to give proper support to the holder of the benefice. The patron is entitled to maintenance, though he had renounced his right of patronage in favor of the Church, and though a pension was reserved to the patron at the time of the foundation of the benefice, church, etc., if such pension does not suffice to relieve his poverty; (3) if the legitimate custom of the respective place sanctions it, patrons have the right to have in the church of their patronage the coat of arms of their family or ancestors, the right of precedence before all other lay persons in processions and similar functions, and the right to have a more prominent seat in church, but outside the sanctuary and without a canopy (Canon 1455).

The Code of Canon Law has retained these rights and privileges

of patrons as they were contained in the former *Corpus Iuris Canonici* (cfr. Decretals of Gregory IX, lib. III, tit. *de iure patronatus*). The privilege to present a cleric to a vacant parish or other benefice over which one has the right of patronage, is the most important of all the favors which the Church grants to patrons. Canons 1456-1468 deal with the proper use of this right. Since it is very important that properly qualified men obtain the ecclesiastical positions, and since the patron has so decisive a part in the appointment of the men, the Code of Canon Law gives detailed precepts about the use of this right. The privilege of the patron, who through misfortune (not through his own fault) becomes poor and needy, to receive assistance from the church or benefice of which he is the patron, cannot be strictly called a right, but rather an equity, inasmuch as it is a principle of natural fairness that one should be helped by those whom one has assisted when one was in a position to do so. The patron's third and last privilege—that of enjoying special prominence in church functions and occupying a special place or seat in church—depends largely on local customs. That much prominence was given to patrons in some countries, is apparent from decisions of the Sacred Congregation of Rites—for example, that of March 13, 1688, declaring that the patron is not entitled to have the Missal brought to him to kiss at the end of the reading of the Gospel, that he is not entitled to have a seat in the sanctuary, or to have a canopy over his pew in the body of the church. These things seem strange to us who have here in the United States little or nothing of the ancient customs and local traditions of the people of the venerable, ancient dioceses of Europe.

MANNER OF EXERCISING THE RIGHT OF PRESENTATION

Wives exercise the right of patronage personally, minors through their parents or guardians; if the parents or guardians are non-Catholics, the right of patronage remains suspended in the meantime (Canon 1456).

Persons under twenty-one years of age are, according to Canon 89, dependent in the exercise of their rights on the authority of their parents or guardians—*i.e.*, the latter have authority to exercise those rights in place of and for the minor children. The wife who had the right of patronage before her marriage, or who during her mar-

ried life obtains such a right through inheritance, donation, etc., keeps and exercises that right independently of her husband. If the parents or the guardian of a minor are non-Catholics, they cannot exercise the right of patronage for the minor; if one of the parents is a non-Catholic, the Catholic parent alone acts for the minor.

TIME WITHIN WHICH THE PRESENTATION MUST BE MADE

Unless the charter of a particular foundation or legitimate custom prescribe a shorter period of time, the right of presenting a cleric to a benefice must be exercised within four months from the time when the patron is notified of the vacancy by the authority who has the right to institute the cleric in the benefice, provided the patron is able to act within that space of time. This rule applies to all rights of patronage, whether laical, ecclesiastical, or mixed. If the benefice is one of those for which a competitive examination, usually called *conkursus*, is required, the patron must present one of those priests who have successfully passed the examinations (Canon 1457).

If the presentation has not been made within the prescribed time, the church or benefice may in that instance be conferred freely by the ecclesiastical authority. If a controversy arises, either about the right of presentation between the Ordinary and the patron or between several patrons, or about the right of preference between several men presented, and the controversy cannot be settled within the time prescribed for the presentation, the conferring of the benefice shall be suspended until the controversy is settled. Meanwhile, the Ordinary shall, if necessary, appoint an administrator of the vacant church or benefice (Canon 1458).

The period of four months within which the patron must present a cleric for the parish or other benefice begins with the date on which the patron received the notice from the competent authority that the benefice is vacant. If, through illness or other just excuse, the patron is prevented from making the presentation within that time, he does not forfeit his right. The Code of Canon Law does not require a competitive examination for any benefice, but it rules (Canon 459, § 4) that in countries where such examination is required for parishes, nothing should be changed, unless the Apostolic See decrees otherwise. In case the examination is required, the pa-

tron must present a priest who has successfully passed the examination.

If a patron has, without valid excuse, neglected to present a cleric within the four months, the Ordinary is free to appoint a man of his own choice. The right of the patron is forfeited only on this one occasion; in future vacancies he can again assert his right. In the former legislation an ecclesiastical patron had six months within which he could make the presentation, a lay patron four; the Code fixes four months for all patrons.

Since controversies concerning the right of presentation may arise, and may be of such a nature that they cannot be settled within four months, the law had to determine what must be done in those cases. Following the former Canon Law (cfr. *Decretales Gregorii IX*, c. 4, tit. 31, lib. I), the Code is favorable to the patron and to the men presented by patrons, prescribing that no definite appointment to the parish or other benefice be made until the controversy is settled, and that provision for the necessary work be made by a temporary appointee.

MANNER OF PRESENTATION WHEN THERE ARE SEVERAL PATRONS OVER THE SAME BENEFICE

If there are several independent patrons, they may for themselves and their successors make an agreement to exercise the right of presentation in rotation. This agreement is not valid, unless the Ordinary gives his consent to it in writing; but once he has given the consent, neither he nor his successors can revoke the consent against the will of the patrons (Canon 1459).

If the right of patronage is exercised by a body of men (*e.g.*, a Cathedral Chapter, the community of an abbey), that cleric is considered presented who has obtained the plurality of votes (cfr. Canon 101, § 1). If after two ballots nobody has a plurality of votes, and in the third ballot several clerics have received more votes than others but nobody an absolute plurality, then the two or more men who have an equal number of votes are all to be considered presented.

If several independent patrons have the right of patronage in the same benefice, and if they have not agreed to exercise that right in rotation, that one is considered presented who has at least a rela-

tive plurality of votes; if two or three with the largest number of votes happen to have an equal number so that there is no one man with a relative plurality, the two or more who have an equal number of votes are to be considered presented.

A patron who has the right of patronage from several distinct titles has as many votes in the presentation as he has titles.

Every patron may, before the presentation is accepted (by the Ordinary), present not only one but several men, either simultaneously or successively, provided he does so within the time limit for presentation, and does not exclude those whom he first presented (Canon 1460).

In the case where there are several patrons over one and the same benefice, the Code distinguishes between patrons who have that right independently of each other and those who have it as a body or moral unit, as in the cases where a Cathedral Chapter or a community at a certain monastery is the patron. Where several persons (two or more) have the right of patronage independently of each other, they are permitted by law to make an agreement by which each one in turn may at successive vacancies solely exercise the right of presentation. The same privilege was conceded by the law of the Decretals (cfr. *In Clementinis*, c. 2, tit. 12, lib. III), but the Code modifies the ancient law by making the consent of the Ordinary to the agreement necessary for validity of the same. While the Ordinary or his successors cannot revoke the consent against the will of the patrons, the patrons cannot by common consent, without that of the Ordinary, dissolve the agreement. If the several independent patrons do not choose to make such agreement, Canon 1460, § 2, prescribes that they act in a body, voting for the candidates whom they wish to present. That one shall be considered presented in whose favor an absolute or, in default of an absolute, a relative plurality of patrons have voted. If two or more candidates have received an equal number of votes (each of these having more votes than the other candidates voted for), the two or three with equal votes shall be presented to the Ordinary, who is then free to appoint that one from among them whom he judges best qualified.

If a collegiate body is the patron, they must vote in the manner specified in Canon 101, § 1, and the absolute plurality of votes deter-

mines the candidate to be presented to the Ordinary. If in the second ballot nobody receives an absolute plurality, the third ballot is final. If in that third ballot two or more candidates received higher votes than the others voted for, but the two or more have an equal number of votes, they all are to be considered presented, and the Ordinary may appoint the one of these whom he judges best qualified. This is a deviation from the common rules on elections, and applies therefore exclusively to the matter of presentation by a collegiate body which is patron of a benefice.

If a patron holds the right of patronage over one and the same church or benefice from various titles (each of which suffices to give him the right of patronage), and if there are others having also the right of patronage over the same church or benefice, the one patron who holds the patronage under several titles has as many votes for the candidate to be presented as he has titles. It may be noted that if a patron's right is transmitted to his heirs or to certain descendants, etc., the several persons who as a class acquire the right of patronage are not individually patrons in full right, but have a proportionate share in that right, so that all together have but one vote when there are other independent patrons holding the right of patronage in the same church or benefice.

The patron or the number of patrons who have the right to present a candidate for a benefice, may present several clerics either at one and the same time or at various times, provided they do so within the four months, and provided they do not exclude those whom they first presented. Canon 1460, § 4, states that they may do this only before the presentation is accepted. What acceptance is meant, that by the Ordinary or by the one nominated to be presented? Blat (*Commentarium*, IV, n. 364) takes it for granted that acceptance by the Ordinary is meant. It seems that this interpretation is correct, for the presentation is not complete until the bishop has been notified by the patron, or patrons, of the names of the men they present for the benefice. After such notification to the bishop, he in turn is to notify the men presented, and if they, supposing that they have the required qualifications for the office, accept the presentation, they acquire what is called a *ius ad rem*, and therefore no other candidates can be presented because it would lessen the right of the ones first presented.

NO PATRON MAY PRESENT HIMSELF FOR A BENEFICE

Nobody can present himself, or combine with other patrons to complete the number of votes necessary for his presentation (Canon 1461).

The precept of this Canon is repeated from the Decretals of Pope Gregory IX (c. 26, tit. 38, lib. III). A patron may, however, present his own son, provided he has the qualifications demanded by the general law of the Church and the particular charter of the benefice. Where several patrons hold the right of patronage to the same benefice, they are not forbidden to present one of the patrons, provided a sufficient number of patrons vote in favor of a co-patron to effect his presentation without the vote of the one to be presented, for he cannot complete the necessary number of votes with his own vote.

LEGALLY QUALIFIED CLERICS ONLY CAN BE PRESENTED

If the church or benefice is to be filled by *concursum* (competitive examinations), neither a clerical nor a lay patron can present any other cleric than one of those who has legitimately been approved by *concursum* (Canon 1462).

The cleric presented must be qualified—that is to say, on the day of presentation or at least on the day of the acceptance of the presentation, he must have the qualifications which are demanded both by the common law of the Church, and by the particular law and by the charter of the foundation of the benefice in question (Canon 1463).

For the appointment of pastors to parishes the Council of Trent (Sess. XXIV, *De Reform.*, cap. 18) prescribed a competitive examination. The Code does not prescribe that kind of examination, but does ordain that, where the competitive examinations are in vogue, they shall be retained until the Holy See should decree otherwise (cfr. Canon 459, § 4). If this examination is required, the patron can present only clerics who have successfully passed the examination.

In every instance in which a patron has the right to present a cleric for an ecclesiastical office, he has the obligation to present duly qualified men. What the necessary qualification are, must be learned not only from the common law of the Church, but also from the par-

ticular laws of the Church in certain countries, ecclesiastical provinces, or dioceses, and from the special requirements that may be demanded by the charter of a benefice. Though a patron has to the best of his knowledge presented a properly qualified cleric, the Ordinary is obliged to institute investigations concerning the man presented, for the law of the Church obliges him to prove to his own conscientious satisfaction that the man is in every respect fit to fill worthily the office for which he is presented.

THE CURRICULUM OF THE ELEMENTARY SCHOOL

By PAUL E. CAMPBELL, A.M., Litt.D., LL.D.

We are amused by the story of the little girl who said she wished she had lived in the time of Charles II, because then "education was much neglected." But perhaps her remark is a sad commentary on the manner in which the work of instructing youth is carried on. Has this work, professedly designed for the growth and the development of the child, been intelligently directed towards that purpose? We are ready to admit that much of what has been done in the past has gone wide of the mark. The child is the starting point, the center, and the end of education. But have we successfully given him this position of importance?

In this day of curriculum revision every educator who takes up this task prefaces his work with an insinuation that much previous effort has been a mere beating of the air. "The curriculum must be organized so as to produce knowledge, skills and appreciations necessary to the common life of our people"—"the materials of instruction should be selected and organized with a view to giving the learner that development most helpful in meeting and controlling life situations"—such assertions as these are indicative of mistrust of what has been done. Elementary education, in particular, has not kept abreast of the times, has not been cognizant of the constantly changing conditions of modern life. There was a day when much that helped to adjust the child to life was taught in the home. Life was then simpler than it is today. The home today is utterly unable to equip the child for the great adventure of life. That burden falls on the school with ever-increasing weight. "Modern industry," says Dr. Johnson of the Catholic University, "has changed the whole aspect of life and affected every human institution. The modern child is faced with the necessity of acquiring a complex body of knowledge that is of vital importance if he is to understand the world in which he lives, and which he has little alternative of acquiring except in school. The home, since it has lost its industrial character, provides few opportunities for worth-while tasks. For this the home cannot be blamed. Changing conditions have made it largely a social

and recreational center, where the desire is to forget the burden of the day and the heats. The child does not learn from doing things, simply because there are so few things left for him to do. Children on farms still have their chores, but outside of running a few errands, mowing the grass, setting the table, washing the dishes or perhaps carrying papers, the city child has only his play to absorb his attention when he is not at school."

Filled with zeal to stop the gap caused by the collapse of the modern home educationally, many apostles have gone too far. Function after function, rightfully belonging to the home, has been assumed by the school, even to the measuring out of a glass of milk at certain specified hours. Today there is a reaction, and the demand of the layman is that the schools return to a more thorough teaching of the fundamentals. He claims that the three R's have been lost sight of in the maze of materials presented to the growing youth of the land. There is a measure of truth in his contention, but the problem is more fundamental. The curriculum is to be improved, not by a mere lopping-off, but by unification and simplification, by better co-ordination and correlation of the materials essential to the actual substance, on a proper level, of man's life.

The superficiality that has resulted from injecting subjects into the course of study without any attempt to present them as meaningful units of work, calls forth indignant protest from thinking educators. The province of true education is to make of the mind an instrument fit to be turned to any task that may be set before it. This is the real purpose of education: to train young people how to analyze a problem and find out things for themselves; to teach them how to gather facts and marshal them to form a conclusion; to give them a love of learning, a desire to become learned, and a knowledge of how to acquire learning. "Probably the most important element in good teaching," says Cubberley, "is the development of good habits of study and the ability to do independent thinking. The beginnings of the formation of such study habits go down as low as the third grade." Facts imparted and abilities developed are incidental to the great purpose.

This work is impossible without the careful formulation of the general and specific aims and objectives of education. The statement of these aims and objectives is the very first step in curriculum

construction. This statement gives to teachers a clear conception of what they are trying to accomplish, and puts them into possession of a consistent, if fragmentary, philosophy of education.

These main objectives of education as determined by the Commission on the Reorganization of Secondary Education appointed by the National Educational Association are the following: (1) Health; (2) Command of fundamental processes; (3) Worthy home-membership; (4) Vocation; (5) Citizenship; (6) Worthy use of leisure; (7) Ethical character. Perhaps it is not a mistake to sum up these seven objectives in a single objective: "Good citizenship," or "Social efficiency." Emphasis may vary because of subjective interests, but educators are in substantial agreement regarding the desirable objectives. M. M. Parks points out this difference of emphasis in his answer to the question: "What is the aim of education?" "The scholar says knowledge. The preacher says character. The minister says service. The philosopher says truth. The artist says beauty. The epicurean says happiness. The stoic says self-control. The Christian says self-denial. The democrat says self-government. The statesman says coöperation. The ruler says loyalty. The patriot says patriotism. The judge says justice. The aged man says wisdom. The youth says achievement. The soldier says courage. The editor says success. The manufacturer says efficiency. The banker says wealth. The dreamer says vision. The child says play. The maiden says love. The man says work. The friend says friendship. The pedagogue says personality. The physician says health. The biologist says growth. The psychologist says unfoldment. The sociologist says adjustment. But the true educator says all of these, and more, must be the aim of education."

There is nothing in the stated objectives of education that is ruled out by any principle of the Catholic philosophy of education. The aim of Christian education, as given by the late Dr. Shields, is "to put the child into possession of a body of truth derived from nature and from divine revelation, from the concrete work of man's hand, and from the content of human speech, in order to bring his conduct into conformity with Christian ideals and with the standards of the civilization of his day." Dr. Johnson, giving a masterly analysis of the aim of Catholic elementary education, states that aim

as follows: "to provide the child with those experiences which are calculated to develop in him such knowledge, appreciations, and habits as will yield a character equal to the contingencies of fundamental Christian living in American democratic society."

Modern educational needs, as expressed in these objectives, demand a tremendous reconstruction of the curriculum from the kindergarten to the end of college. We need not worry about eliminations. Our duty is to place in the curriculum the rock-ribbed essentials, and the eliminations will take care of themselves. Nor need we begin with a premise that a program of instruction worked out from the point of view of a thoroughly Catholic philosophy will differ greatly from the program of the secular school. It may, and again it may not. There is no immediate cause for alarm lest a philosophy of education based on naturalism and materialism affect the curricula, text-books and methods of the public elementary school. But we have a definite philosophy. Why not set it to work? May we here express the hope, first expressed by Dr. Hayes of Pittsburgh in 1925, that our Catholic schools of education work out for us a definite program of instruction that will make our elementary schools Catholic in reality?

It may be in order here to remark also that Catholic educators, with splendid opportunity for coöperation in this work of curriculum construction, have overemphasized the differentiation of curricula necessary to meet community needs. We do not for a moment question that the materials of instruction must be approached in terms of the child's interest and experience, that sheer economy in learning requires that the educational resources of local life be used, that the details, sequence, and emphasis of subject-matter must frequently vary with community needs; but in each subject of the elementary school curriculum there is a general core that is universal and belongs to the nation. This "core" curriculum has been called "the nucleus of a common culture for the children of the nation." Such a "core" curriculum has the added advantage of making easy a reasonable degree of uniformity in the grade-placement of the crucial subjects and topics—a factor of prime importance because of the mobility of our population. It is refreshing to quote in this connection the words of Dr. Keavney of St. Cloud, Minn., in his paper on "The Curriculum of the Catholic Rural School": "The ultimate aim,

whether it be an urban or a rural school, remains the same, and as a consequence the curriculum will not differ substantially in the two types of schools."

Secular investigators have conducted many analyses of human activities, and have usually presented their findings and conclusions in a very logical, temperate, convincing manner. Much real progress in curriculum revision has been accomplished, in the refinement of materials and in better adaptation to learning capacities. Notable advances have been made through the refining process in the fields of arithmetic, spelling, and handwriting. These subjects, through refinement, have become better adjusted to the capacity of the learner. Many of the processes once thought essential in arithmetic have been proved by objective investigation to be superfluous. Among these eliminations first suggested by investigators and now almost universally in force are the following: compound numbers, addition, subtraction, multiplication, division; greatest common divisor and least common multiple beyond the power of inspection; long confusing problems in common fractions; complex and compound fractions; reductions of denominate numbers; cases two and three in percentage; annual interest; compound interest, except savings; partial payments; true discount; proportion; ratio beyond the ability of fractions to satisfy; partnership with time; longitude and time; exchange, domestic and foreign; apothecaries' weight; Troy weight; table of folding paper, surveyor's table, table of foreign money; much of mensuration—trapezoid, trapezium, polygons, frustrums, spheres; cube root; the metric system.

"The curriculum in arithmetic," we read in the Third Yearbook of the Department of Superintendence, "should make no provision for formal drill on the above processes. This does not preclude some 'informational' attention to them, or some special attention whenever one of them is involved in a 'life situation' studied in detail by the pupils." The same authority recommends the inclusion of certain topics not ordinarily contained in the arithmetics of a generation ago: saving and loaning money; mortgages; modern banking methods; building and loan associations; keeping simple accounts; investing money; bonds as investments; real estate as investments (cheap rentals, good residence property; business blocks, farm lands as investments); marks of a good investment (it is esti-

mated that the get-rich-quick concerns fleece the American people out of \$60,000,000 a year) ; taxes, levies, public expenditures ; profits in different lines of business.

The effort in spelling is now to give the pupil command of his writing vocabulary. But the reaction against the formal teaching of spelling—a change that was not in the direction of progress—has run its course, and “today the need of attention to the mastery of spelling in its own right, so to speak, is generally conceded.” When it was found that the majority of teachers had dropped below the standard of handwriting set for pupils of the eighth grade, the skill required of pupils was lowered to the standard of social utility. When this standard has been attained, further drill is not given. The time cost of handwriting should not exceed ten to fifteen minutes daily. The practical teacher uses a standard handwriting scale to determine the progress of pupils. Promising work has been done in language and grammar. The revision began with the reaction against formal grammar. But the claim that clear and correct expression is solely a matter of good models and constant practice, was not found tenable. “The present tendency,” writes Dr. Bagley, “is to recognize a place for the study of grammatical categories and rules, but a serious effort is being made to determine just what materials of formal grammar are of the greatest service in fixing habits of good expression.”

Geography, an agglomeration of several sciences very loosely coördinated (once called by Colonel Parker, “the study of dots and lines on colored pieces of paper”), has been simplified and better coördinated by the presentation of problems vital in the lives of pupils. History—the most attractive of school subjects, if we may judge from the books read in our public libraries—has been reorganized to emphasize the social and economic phases of this vast subject. It is consciously designed to effect a more intelligent citizenship. In the study of the social sciences we may accept as a principle that “the facts, topics, and problems of relative value are only a small part of the sum total of human experience and knowledge in each field, and also that the socially valuable facts are similarly only a small fraction of the facts, topics, and problems now included in the school curriculum.”

These fundamental subjects, despite the revision that has taken

place, remain fundamental. Various phases of civic and health education rank close to the fundamental social arts in importance. But we cannot in the compass of this paper attempt to give even a digest of work that now fills volumes. One parting caution is necessary. In American education there is very little that corresponds to the direct moral instruction so seriously emphasized in most of the civilized countries. Though ethical character is set as one of the objectives of education, its protagonists often wander far afield. When we find in the writings of modern secular educators on moral training such assertions as "obedience is the crutch of the morally lame," and "children need those of the ten commandments that apply to modern times," we are shocked into a remembrance of the fact that there is a difference between Christ and the World. We come to realize that perhaps the best solution of our educational difficulties is to make our sterling Catholic philosophy of education the basis of a complete program of instruction.

AS WE ARE

(Sequel)

By ABBÉ MICHEL

VI. The New Curate Lays Off

The popularity of the new pastor was growing by leaps and bounds with the people, but not so fast with the new curate. Yet, the latter was glad in a way to see everything progressing so well. Thursday of the third week he finished the census. He brought in over 3000 names, and \$1100 for Father O'Brien's Memorial Fund. He discovered twenty-seven bad marriages, eleven families adrift from the Church, and the usual percentage of waifs, strays, hermits and "grass widows." That in itself was an achievement. Besides, he agreed to handle the matrimonial cases and straighten out as many as possible. He was willing to work all right: Father Zaring told him so, and praised him for it. But just then he was wondering if he really had accomplished anything. He saw nothing ahead but Sundays: and they were going by like race horses, so that he did not know which was which. He felt almost like a post, or a man who did not bet on anything.

The third Sunday in the pastorate of Father Zaring went off fine. The envelopes came in fairly well, but quite a few were dated for January. That was the first thing that struck Father John as he examined them after lunch. It put him in a good humor somehow, because he told the pastor that, if he did not take the used dates out, the people would get "balled up" and use them. Little things like that always cheered the young priest up. Gloomy brooding was only skin-deep with him: with almost comical rapidity, it gave place like darkness before the sun to those bright and brief enthusiasms of American youthfulness. Father Zaring was in good humor, too. He had preached two good sermons, and had enjoyed his lunch.

Father John was just contemplating the little mountain of envelopes, while the pastor had the special record before him at the other end of the table, waiting for his curate to speak. Father John threw away his toothpick, and Alexander examined it.

"Guess there's no use sorting them, Père," the young priest called at last.

"Oh, no, Doc, just call the number out and the amount. The records are arranged so that you can slap them down no matter how quick they come."

Father John began slitting the little envelopes; the numbers came quick but not so high. "*42—fifteen cents Offertory, thirty-five cents school improvement fund . . . 79—ten Offertory, twenty-five school fund. . .* Guess it will save time to just call *ten* or *twenty* without saying Offertory or school fund, Père?" the young priest questioned. "One is low and the other is higher. If the Offertory goes ahead, I'll holler."

"Sure, Doc, it would be only involuntary diversion anyway," the pastor agreed.

"*10—twenty-five, fifty . . . 18—ten, fifteen,*" Father John was calling again. "*22—two bits, one dollar.* This is the first with the right date," Father John was laughing.

Father Zaring turned over the page. "Why," he said, "that is Mr. and Mrs. Edward Heeney."

"Can you beat it," said Father John. "I bet he thinks he is paying back dues. . . . *13—lucky number—fifteen and twenty-five. . .* Back in January again. You might as well hold them to it and extend the year six weeks."

Father Zaring smiled. "*31—twenty-five, thirty-five,*" the young priest kept on calling. It was about the average all the way through. Yet, the complete total from the Offertory and School Fund was nearly thirty dollars less than the regular Offertory and seat money of the Sunday before.

Father Zaring was a little bit disappointed. "Well, Doc," he said, "it is new to them yet," as he put the money in the safe. "There was a good deal of loose change, and \$280 isn't bad for 624 envelopes. There's a lot out that did not come back."

Father John was smoking his cigarette and playing with Alexander, who was in extra good humor after a feast of chicken bones.

"There's no getting away from it," Father Zaring continued, as he closed the safe, "the show's the thing in a place like this. And talking about shows reminds me. Sunday week will be the first of Lent. I did not realize it until last night."

Father Zaring sat down. The young curate looked at him and

smiled. "I was thinking about that when you were talking about the preliminaries last week," he said, pushing Alexander aside.

"Well, it's this way, Doc," the pastor continued with great earnestness. "Lent or Advent, the show must go on, and we must have at least three weeks to prepare for it. It means, too, that we must dispense with the preliminaries and line up the workers at once. Tentative plans call for eight main booths, which must be stocked and operated by the various societies. Of course, we will have several minor concessions and side-shows to hold the young people and draw the mob. I have lined up a strong man act and a Hawaiian quartet to furnish music for the dancing, and under contract to 'throw' a regular Harlem song-and-dance act on demand. They have a toppin' good act, too, direct from Lenox Avenue. The mulatto on the troupe can just 'bawl' to beat the band. They work under orders, Doc. Do you follow me? We are not handing out any juicy concessions in this show. The strong man gets \$10 a night and the hope of a bonus for doing his stuff and wielding the megaphone under orders. He holds the center of the midway right front of the change booth, and his job is to draw the crowd; the Hawaiians keep up the racket in the rear end as a kind of mysterious lure. Making change for the mob at the door is almost the same as giving them dimes to spend. The more they have, the more they drop. So, our psychology is to keep them well supplied. Then a bully big black sign in fancy colors swung over the booth will catch their eye. *'Get your change here—the biggest show in town—a dollar for a dime!'* How is that, Doc?"

Father John was mystified. "Great, Père, great," he said, as the hall flared up before him lit by the magic of the pastor's words. "Great, Père, I'll say so," he repeated as he looked vacantly at his watch, wondering how a priest could conjure up such thrilling details on such short notice. "How about the date, Père? Have you anything set yet?" the young curate said as he stood up to go.

"Well, Doc. I have practically settled on March 16, 17 and 18, which would make it kind of a St. Patrick's Day Celebration in thanksgiving to St. Joseph. And although it hangs us up with two fast days," Father Zaring continued, "the feast day in between, which everybody celebrates, will grant us a kind of natural dispensation for breaking Lent. We can run the hot dog stand on oysters

and clam chowder, and hand them a big feed of 'Dinty Moore'* on St. Patrick's night."

"That's good, Père, that's great," the young priest replied, looking at his watch again. "But it's time for baptisms."

"Forget the baptisms, Doc," the pastor said enthusiastically, coming up to his curate and putting his hand on his shoulder. "Get under cover for a couple of days and lay off. I'll take care of the baptisms and everything else. Besides, I have word that we are getting a new assistant shortly. The Bishop assures me that we will have him for Lent. So you had better run along for a few days and rest up. We have a year's work ahead of us and only three months to do it in. Well, Doc," the pastor continued, walking towards the door, "I look for you Wednesday morning. Take a good rest. I will have a general line-up on the show by the time you return. How is the equipment here—worn out, I presume?"

"Down to the rim, Père," the young priest replied, as he adjusted his hat, and glanced at his watch. "Well, I'll run along. I can make the evening 'growler' for the Island. It's four bells now."

The pastor was holding Alexander back with his foot. "Au revoir, Doc," he said, "enjoy yourself. If you happen to see the Dean of Rushing, give him my best, and ask him for the name of the firm in Jersey City that supplied him with wheels for his last lawn fête."

"All right, Père," the curate said as he walked from the door. "I'll be back on the job Wednesday morning, if the trains are running."

He called his mother on the telephone, and told her he was coming. Within two minutes he was out in the street headed for the Subway. He felt heavy and spiritless with a pins-and-needles sensation in his sides as he walked along. He thought of calling a taxi, but they swept by in the dusk like strange beasts braving the storm. Great clouds hung down over the towers, and a sharp blustering wind whistled along the sidewalks, twisting snowflakes into the shop doors and crannies like a flood tide. He kept on walking, head forward, swinging his bag, getting new warmth and vigor at every step. He hardly saw the people clattering by, or the loafers standing in dim places out of the blast and staring at him. Blindly almost, he drifted with the human mill stream to the mouth of the

* Corned beef and cabbage.

frothy whirlpool which swallowed up the crowds. Newsboys hollered, damp people brushed by, headlights glared, whistles blew, the big buildings steamed like hot kettles. He looked in at the big coffee urns strung out in a row like pagan gods, and at the hundreds of people standing up or sitting down or walking around with cups and saucers in their hands. Already Sunday was forgotten. He swung into a glittering drug store, and criss-crossed through a mass of books, perfumes and tin pans to a marble counter where humans loitered and white-coated and capped boys served drinks.

"Yes, sir," one of them said. "Yes, sir," he repeated as Father John dropped his grip at the counter.

"Give me a vanilla malted milk shake," the young priest said, and sat down.

The young man nodded and grabbed an aluminum vessel. As the electric beater lashed the contents of the long shining cup, the clerk stood whistling "Me and My Shadow." The heat and the light thawed the dim vision of St. Anselm's out of the young priest's eyes. He was seeing home again. He looked at his watch, and found he had not much time to spare. He bought a magazine as he went out into the street. The soda filled him up. He crossed through the shrieking lights, trotted down the iron-shod steps, dropped his nickel, and joined the hundreds of people who were waiting in heavy furs and coats.

"Shuttle to Times Square. . . . Follow the Black Line. . . . Downtown Express—Pennsylvania and 33rd."

Bang!

At the Long Island Station, he asked when the next train went to Sicksville. "Five-fifteen. You've got five minutes to make it, Father."

.

Although his boyhood was spent mostly in the City, Father John called Sicksville home. The Spurter's boarding house was the finest place in the village. His mother grew up there, and her own father had left her the house. While her husband lived, she rented it, and with the rent she put her boy through college. And she was very thankful to have a place to put her head in when her husband died and she was left alone, six years before in December. She did very nicely, keeping a few boarders and renting some of the

rooms. Only for that she could never have kept John in the Seminary as comfortably as any of the boys. So, then as now, he always had a nice home to come to with every comfort.

The young curate was thinking of his mother's struggle as the train sped through the driving blizzard. The snow was coming down at last in steady streams, and he saw it sticking in the corners of the window like fine white sand. He could see little else outside except a swirl and a splash of small lights. It was not very far to Sicksville, but he still had fifteen minutes. He opened his grip and took out his Breviary, hoping to read Vespers before reaching his destination. He glanced around before opening it. Most of the passengers were cold and tired-looking. The conductor came in and shouted: "Next stop is Catchup; change for Cowslip."

Father John was saying *Pater Noster*. Just as he finished there was a loud whispering in the seat behind him.

"He's a priest. Sh-h, Mil."

"Gee, I think he's handsome. . . . I just adore good-looking ears. Look how nice and smooth his neck is!"

"Ain't it a shame?"

Father John was inclined to get mad and reprimand the offenders, but he decided it was better policy in a free country to say his *Ave Maria*. He just had the Psalms finished when the conductor called Sicksville. It sounded like Saxville.

There was no one to meet him, not even a taxicab. So the young priest walked home. It was not far from the station, and he forgot the pelting snow and the slippery sidewalks as he hastened along by the friendly houses. He was almost lighthearted as he slammed the wicket gate that led to the door. His mother was there, and the hall was lit up. He dropped his grip and kissed her.

"I thought you'd never come, John," she said, as he walked into the parlor, "I thought you'd never come. I've boiled goose for you, and it's good and hot. Your father—Lord have mercy on him!—liked it. Run up now and wash yourself—give me your coat—and I will put dinner on the table for you piping hot. Don't delay, be sure now, John, will you?"

The young priest was a boy again. "I'll be down in a minute, ma," he said as he ran upstairs. "That 5:15 Express is running like a West End Local."

He did not delay upstairs. His mother had the boiled goose on the table for him, and dumplings too. She started him off with soup—plenty of it—and hot biscuits. She sat there with love in her eyes, and watched him as he filled up. Everything was so hot and good and tasty, and he was so cold and hungry, that he almost committed gluttony. She gave him all the gossip, too. It was great to be home.

"I have a nice piece of apple pie for you, John," she said just as he finished and was about to light a cigarette. . . . "Throw that thing away."

"I have enough, ma," he said.

"Now, John," she said, "try a little bite with a bit of cheese. It will help you. And the goose makes you bilious."

He could not refuse. So he added the pie to his repertoire, and felt very full and happy. They went back into the parlor arm in arm—two pals, mother and son. "It's all right to smoke, John, on a full stomach."

Monday morning the young priest slept late. He felt kind of heavy and chilled. His mother was about bright and early.

"Stay in bed for yourself, John," she said when she came into his room about eight o'clock nice and fresh-looking. "I'll bring you up your breakfast. There's a foot of snow on the ground, and it's freezing. This old hot-air heating business is a poor comfort to us. It's a pity we haven't the radiators. But, sure, we could be worse. There's many a family that have neither a rag or a stick to keep them warm. Here's another blanket for you."

"Oh, I'm plenty warm," Father John said.

"Throw it over your feet—that's it. Your circulation was never good. And I have no doubt that it has something to do with that side-ache you have. You ought to get yourself a good set of dumb-bells and use them every morning after you get up. Stay where you are, and I'll be back in a minute with a bite to eat for you." Then off she went.

While his mother was gone, Father John was thinking how fine it would be if he had a little place of his own and she could take care of him. . . . "It's a long, long trail"—he was humming it as his mother came in with the coffee and toast and an egg with a few rashers of bacon.

"Wait now and I'll get you another pillow. You'll be able to manage better. Wait," she said as she laid down the tray on the table near the bed.

Father John attacked the bacon and toast with a good appetite, and enjoyed every morsel of it. He was thinking what a subtle luxury breakfast in bed is, as his mother took the tray and brushed off the crumbs.

"Stay in bed for yourself, and try and sleep. It's the rest you want. There's not a soul in the house; and the streets are deserted for the snow," his mother said as she left the room with the tray.

Father John sneezed. "God bless us!" his mother said stopping at the door. "God bless us! . . . Blessed be His Holy Name, John, but I'm afraid you're taking cold. Cover yourself up. Put something around your throat. Your voice will be ruined from them colds, and you had such a grand voice when you were a little fellow." His mother was thinking of him when he used to stand out on the floor in his little knickerbockers, and sing "Ashore" for the people, looking meanwhile straight over at the picture of the Sacred Heart.

A few days' rest under a friendly roof was a great relief to the young priest. Tuesday night before train time some of the neighbors came in for his blessing. It was the little ceremony his mother insisted upon every time he came home. First everybody talked and asked him how he was getting on. Then one of the young people played the piano and asked him to sing. He could not refuse. "Splendid, splendid, that's fine," the old people said and clapped their hands. The young people clapped too, but said nothing. They looked up at him approvingly. They were thinking how changed he was from the old days. He was once the life of the party, and now he was cold and distant. One young man, whom he knew very well in his student days, asked him to sing "On the Road to Mandalay." It was once a favorite with him. But now he did not have the heart for it. It would lead him too far away and too far back.

"I've forgotten it, Hugh," Father John said.

"Sing it yourself, Hugh, or do something," the girls said. They sensed a little impropriety in the young man's request, although they knew in the past that Father John was always ready with the encore. His mother stood up and beckoned to a couple of the girls. They disappeared into the dining room. Then everybody went

silent. Father John broke a package of cigarettes, and offered one to Hugh and the two girls sitting on the sofa. They declined smilingly and changed their positions, pulling their dresses in about their knees. The young priest lit his cigarette with a feeling of remoteness.

"I hear you have a fine new pastor, John—beg pardon, Father John," one old lady said.

"Yes, indeed, a very fine man," he answered, just as the girls came in with the ice cream and cake. He was served first, and did not waste time on preliminaries. "Well, folks," the young priest said as he finished his cream, "pardon me while I pack my duds. The 'growler' is due at ten."

Everybody looked up at him when he returned to the parlor with his satchel and his top-coat. "Give us your blessing now," his mother said. The silent group, young and old, knelt down in a circle. Father John began at the nearest, coming last to his mother. "*Benedictio*," he said for the thousandth time with added prayerfulness as he remembered again his first morning at the altar. He shook hands all around and kissed his mother.

"I'll run you down, Father John," Hugh said as they walked to the door.

"Is 'Lizzie' dressed for the storm?" the young priest asked smilingly.

"She's wearing her chains for the first time tonight. Wait till you hear them, Father. The wife says they are broadcasting 'The Rocky Road to Dublin' all right."

"Well, let's ride," Father John said as he opened the door. "It's 9:45 now. Make it snappy, Hugh."

"Sure, let's all pile in."

The night was blustery but clearing. Hugh had some difficulty starting the engine. The girls stood hatless, with their coats pulled in about them, looking up at the stars blinking—and the black blue of the sky. The engine started up with a roar. Three piled in in the back of the sedan with Father John, and two sat up with Hugh. They were soon there with a skid and a rattle. They all piled out at the station, and stood smiling and waving as Father John hopped on the train.

"All aboard. Next stop is Catchup—change for Cowslip," the conductor shouted.

The train gathered speed instantly and roared away through the night, past the lights and the posts and the splotches of snow with superb indifference. The young priest was listening to it, hardly heeding the presence of other people in the carriage, when the conductor said: "Ticket, please." Then he found he had forgotten to get his ticket. He listened again to the superb grind of the motion, the rattling of the doors and the windows, and the uneven clack of the wheels. He was thinking of the little Ford Sedan, grinding through the snow, with its little cargo of young, free life—full of laughter and warm breath coming out in soft spouts against the light.

Several passengers left the carriage at Catchup, and just as many got on—young couples laughing gaily, with red faces from the cold air, showing their white teeth. They swept past the young priest like a cold breeze with a flavor of perfume in it. He was wondering if they were returning from a visit in the country or going out for a night in the clubs. They were chattering in lively but incoherent fashion.

"Come on. Le's go to Harry's place."

"Heavens no, Hazel. The stuff's awful there."

"Gosh, 'goils,' what's wrong with hittin' up the whole 'woiks'?"

"Typical New Yorkese and typical young folks out," Father John thought, as the train gathered speed again and drowned out the voices. He dozed off again, and heard only the steady rush of the train over the smooth rails, punctuated by little niches and broken by bridges echoing his thoughts. "Typ-i-cal, typ-i-cal New Yorkese . . . *Dominus pars . . . Dominus pars.*"

The train could not talk Latin, and the young priest aroused himself from his doze. He tried to remember the form of the words for the prima tonsura. "*Dominus pars hereditatis meæ*," was as far as he could go. The train made him think of the words somehow, but did not help him to remember them . . . "*Dominus pars hereditatis meæ*"—the rest of it was the noise of the train going through the tunnel—whooa, whooa, whoo.

"New York—Pennsylvania Station," the conductor called. The young priest put on his top-coat, and waited vacantly for the final

screech of the air brakes. Great banks of top-coats with strong perfume and loud noises walled him in. The people were lined up to go.

"*Dominus pars hereditatis meæ*. Funny, I can't think of it," he thought as the people left the carriage. "A handful of people to the teeming city in the night. What is it? Just a puff of smoke to a black, sullen sky . . ."

"All out," the conductor screamed. Father John grabbed his satchel, and zigzagged through the crowd in the dull glare of the station. It was half-past ten, the clock said. People looked like so many ants carrying things bigger than themselves. Little women hung on to big men; little men stood crowded in big magazine booths and telegraph offices. Father John made for the escalator: it was growling like a great mill wheel, and it ground him out with the rest of the mob into the bleak, heartless place that Thirty-fourth Street is on a winter's midnight. He hailed a forever vigilant taxi and rattled on to St. Anselm's. "*Dominus pars*," the taxi said tearing around the corner, but it too could go no farther.

In his room the young priest could not sleep until he looked up the form. "There it is; that's it," he said as he repeated it out loud. "*Dominus pars hereditatis meæ tu es qui restitues in æternum hereditatem meam mihi*." He went to sleep thinking of it. . . . In *æternum*, but not in New York!

(To be continued)

LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

V. Meaning and Effects of the Liturgical Cycle

I

The liturgical year, with its harmonious and progressive succession of sacred seasons, is meant to exercise no small influence upon the formation of the Christian soul. Naturalists have cunningly analyzed, and described with much detail, the action of the seasons upon the vegetable and animal world. It seems to be a proven fact that a variation in temperature and in the amount of light received from the sun is necessary for the wellbeing of man. At any rate, one thing is obvious, namely, that the changes of the seasons add greatly to the zest of life, nor is any one of the divisions of the year without its peculiar charm. Because the delights of the winter months are not those of summer, and our emotions as we watch the turn and fall of the leaf are not those with which we view nature's awakening in the "sweet of the year," none questions the reality of those gratifications. Now, the physical order is the reflex of the spiritual; hence, we very properly conclude that the action of the hallowed seasons of the Church's year is as beneficial for our souls as is that of spring and summer, autumn and winter for the bodily organism of man.

At the risk of wearying the reader, let it be stated once more that the Church of Christ is not merely an agglomeration of men whom the pursuit of a common interest or purpose brings together. She is that, no doubt, but she is infinitely more, inasmuch as she is an organized body endowed with a most intense vitality, the source of which is her divine Head with whom she is for ever connected in such wise that, but for this union of Christ and His Church, something would be lacking in the divine scheme of the Incarnation. The Church is a continuation or prolongation of Christ, living His life and readily responding to whatever influence He brings to bear upon His mystical body.

In His Church Christ lives anew, so that the varying phases of His earthly life are for ever reproduced and experienced over and

over again. The reason of this is that the supernatural life is essentially no mere external imitation, but a reënactment or reproduction of the life of the Son of God, so much so that at its highest and best, though the Christian always retains his own distinct individuality, it may be truly said that he is dead and his life is hidden with Christ in God, or that he has so merged his personality in that of his Lord that he is justified in making his own the amazing claim of St. Paul: "I live, and yet no longer I, for Christ liveth in me." The lesser life is, as it were, absorbed by and submerged in the greater.

II

At a first glance it would appear that the liturgical year serves no other purpose than to enable the Christian people to commemorate the salient events in the economy of the Incarnation and the Redemption. If the Church were not the "body of Christ" (that is, organically, even though mystically, united to Him), Christmas and Easter and Pentecost might well be nothing more than anniversaries of past events—events highly beneficial to mankind, no doubt, yet for ever past and gone. Even such a commemoration of the past would be productive of no small advantages, for the thought of great events calls for the same kind of emotion which we experience when we happen to visit some spot where great men have lived, or where an occurrence of some consequence has taken place. "*Movemur, nescio quo pacto, locis ipsis in quibus eorum quos diligimus aut admiramur adsunt vestigia*: We are stirred in an unaccountable way by the mere sight of the places which retain the traces of those whom we love or admire" (Cicero, *De legibus*, II, 2).

A serious study of liturgical texts cannot fail to show that the feasts and seasons of the ecclesiastical year take us far beyond the region of mere emotion, however lofty and holy its nature and origin may be. The solemnities of the Church are not so much in the nature of a commemoration as of an *evocation* of the object or event celebrated; that is, the event celebrated becomes actual and present, as if it were even now first enacted.

The Liturgy is not an eighth Sacrament—that would be absurd to say; but it is no exaggeration to affirm that it is a sacramental, and is productive of its own peculiar effects somewhat after the manner in which the Sacraments operate. A Sacrament is a sacred symbol

or sign, *signifying* and *producing* a supernatural reality—that is, a participation in, or an increase of, the divine life. After this fashion the sacred seasons and solemnities are records of the past, whilst at the same time they here and now bring back, reproduce, or reënact the event thus commemorated.

Jesus Christ is the radiant center of the Liturgy—that is, the complete Christ, Christ in all His mysteries. The feasts and seasons of the Church's year show Him to us, not as an historical personage of the past, but as one who is present, not as dead but as living—*Christus heri, hodie ipse et in sæcula* (Heb., xiii. 8). Hence, the essential feature, the indispensable act, of every feast day is the offering of the Sacrifice by which, more than by anything else, is shown forth and rendered ever more actual the union of Christ with His Church and of the Church with Christ. In that Sacrament, which is likewise a sacrifice, we and our Redeemer are most wondrously made one. We place on the altar the bread and the wine, our offering, a substitute and a symbol of ourselves. By the word of omnipotence these elements, these substitutes for ourselves, are changed into the true and living Christ, who is now in our midst, resplendent with the glory of Easter Day, yet in a state that is forcibly reminiscent and “evocative” of Bethlehem and Calvary.

The Mass is the summary or compendium of the whole work of our Redemption and its daily reënactment. This we learn from the infallible voice of the Church, whose prayer cannot but be based on truth and objective reality. In the *Secret* of the Mass of the Ninth Sunday after Pentecost, the Church prays that her children might worthily assist at the sacred mysteries, for, as often as we commemorate this sacrifice, the work of our Redemption is enacted (*quoties hujus hostiæ commemoratio celebratur opus nostræ redemptionis exercetur*).

The scheme of Christ's Redemption includes every single incident of His life, from Bethlehem to Calvary; nay, it embraces all time from the creation of man, and stretches beyond the confines of earth and time. Christmas and Easter, the lowliness and the glory of our Lord, are alike shown forth in the Mass, for the Mass gives us the complete Christ, Christ in all His mysteries, in all His actuality. Hence, the climax of every festival is the Mass, so that a solemnity of the Church unaccompanied by the sacramental sacrifice would be

truly a contradiction in terms and is simply inconceivable. As well might we stage the tragedy of Hamlet whilst leaving out the Prince of Denmark.

III

When we bear these facts in mind, it becomes evident that we should utterly miss the spirit of the seasons of the ecclesiastical year, were we to dissociate them from the Mass in which this spirit is begotten and communicated. The whole of our religious life must be lived in relation to the Eucharistic Sacrifice, since in it and through it Christ the Redeemer, Christ the sanctifier, goes on until the end of time reënacting that work of salvation which was His life and the purpose of His coming into the world: "I came that they might have life" (*Ego veni ut vitam habeant*).

When we now turn to the liturgical texts which mark the various days and seasons of the year, we find that the mind of the Church, as mirrored in her prayers, hymns, antiphons and so forth, is not so much the mind of a person reminiscent of the past and endeavoring to conjure up the vision of bygone days, as the mind of one who here and now views an event that is taking place before his eyes. In fact, such is the Church's intense realization of the economy of the Incarnation that during the four weeks of Advent she speaks and acts like one that greatly yearns for some great good the enjoyment of which is as yet delayed. True, the Lord has come; He is hers, she lives with Him and through Him. Yet, the mystery of Christmas is not wholly accomplished so long as the Babe of Bethlehem is not born in the heart of every one of her children, or so long as the formation of Christ in our souls has not reached full maturity. Wherefore, during the space of four weeks the Church sighs and yearns and the whole world resounds with her plaintive voice, whilst at the same time she feels an ever-growing thrill of joyful expectation as the gloomy days of mid-winter glide slowly by, and the first glimmer of dawn appears over the distant hills. For, shading her eyes and eagerly scanning the horizon, she beholds the Saviour in His might coming from afar off: *Aspiciens a longe video Dei potentiam venientem* (Resp. I, Matins of Advent Sunday). Even more realistic is the Church's state of mind as expressed in the Office and particularly in the Mass of Christmas Eve: "O God, who gladdenest us by the yearly expectation of our redemption, grant that we may behold with

confidence Thine only begotten Son whom we now receive with joy" (Collect). Christmas brings us our redemption here and now; joyfully we welcome our Saviour. The whole thing is actual, living, not merely an historic retrospect.

There is an admirable fitness in all the works of Providence. Commentators on the Liturgy have not failed to point to the extraordinary parallelism between the spirit of the sacred season and the condition of physical nature. These Advent days are days of gloom. Nature is, as it were, dead, and the trees stand gaunt and barren against a drab background of dull skies. The hours of daylight are brief, for the sun barely shows itself on the outer fringe of the horizon. But it is likewise a time of rest and peace, for the equinoctial gales that swept earth and sky are only a memory; nature sleeps in preparation for the return to life, when, at the very time of our Saviour's birth, the sun once more emerges triumphant from its prolonged struggle with darkness. The mood of nature is a true reflection of the dispositions of our souls. We live once more through the long centuries when the Redeemer was only a distant hope. Not yet had the music of such names as Bethlehem and Nazareth rung in the ear and heart of humanity; at any rate, the names did not then pull at the heartstrings as they have done during the past two thousand years. Only a few chosen souls had more than a vague hope of the coming of a Messiah such as future ages beheld Him. Moreover, the Church fully realizes that, even as in those far off days men were without a Saviour—nay, without God—in the world, so today countless men and women grope in darkness and ignorance, many through no fault of theirs, others through a blindness which is the more guilty because of the Light that has appeared from on high. So her longing for the birth of a Saviour springs from her love of souls that are as yet in the outer darkness. Though Christ was born historically two thousand years ago, for these He is as yet not born; for them Christmas has not yet dawned. The Root of Jesse, indeed, stands as an ensign around which all nations are bidden to rally; but all have not heard, and many have refused to heed the divine call.

Nothing could be more appropriate than the Advent Liturgy as an expression of our prayer that "all flesh might see the salvation of God." How true it all rings, whether we think of those that as yet

are ignorant of Christ, or of those who already belong to Him! For the latter also a fresh revelation of the salvation of God is preparing. The longing and expectation of Advent cannot fail to prepare the soul for a new birth of Christ—for what else is an increase of grace and divine life than yet a further stage in the growth and development of Christ, who is for ever being formed in us until He comes to full maturity in the life to come?

The crucial difficulty of the individual spiritual life of all of us is prayer—our own personal prayer or meditation, by whatever name we may choose to call it. Personal effort in this respect is the acid test of a man's spirituality. Frequent converse with God—nay, an habitual union with Him—should be the very life of every priest; is he not, *par excellence*, a man of God, as was Timothy, who was the first to be so addressed by St. Paul himself? Now, it is obvious that this personal prayer can best be fed by the liturgical prayer of the Church, and our private prayer will infallibly react in its turn upon our official prayer, the Divine Office. If during the ten or twenty minutes that we can give to private prayer we did nothing but repeat, again and again, some aspiration of the Liturgy, such as "*Ostende nobis Domine misericordiam tuam!*" or "*Rorate, cæli, desuper!*" Advent would be a holy season for us, and would create in our souls such dispositions as would enable the Child of Bethlehem to be mystically reborn in them on the great day which yearly commemorates His birth in time.*

* The next article of this series will deal with "The Liturgy of the Eucharist."

ANSWERS TO QUESTIONS

EXPOSITION OF THE BLESSED SACRAMENT

Question: When exposing the Blessed Sacrament for ordinary benediction, should one place the ostensorium simply on the altar on a corporal or over the tabernacle in the niche?

QUÆRENS.

Answer: The Blessed Sacrament exposed in the ostensorium should not rest on the altar. Wherever the laws of the sacred liturgy speak of the Exposition of the Blessed Sacrament, they say that the ostensorium is to be placed on a throne, and that the throne is to be constructed *in eminentiori loco*, in a high or prominent place of the altar (cfr. Decree of Sacred Congregation of Rites, April 23, 1875; *Decreta Auth.*, n. 3349; also *Cæremoniale Romano-Seraphicum*, n. 463). Usually the space above the tabernacle answers the purpose, although that is not entirely in conformity with the rubrical laws which demand that the throne be removable—just placed there for Benediction and removed after the function. Some churches use a kind of a metal base, and put that on the altar in front of the tabernacle and place the monstrance on it. That contrivance does not answer the purpose: on the one hand, it is not a throne (for the rubrical throne has not only a platform, but also a cover or canopy over it), and, moreover, the ostensorium should be raised higher than the altar table.

WHAT TO DO WITH THE ABLUTION ON SICK-CALLS

Question: It appears to me that the new rubrics of the Roman Ritual regarding the throwing into the fire of the water in which the priest purified his fingers after administration of Holy Communion to the sick would refer to the case when the ciborium with more than one Consecrated Host is brought to the sick room. When the priest takes only one Sacred Host in the pyx, it often happens that sacred particles drop from the Host into the pyx (especially when the priest has to travel a long distance up and down hills in a country parish). Now surely the Church would prefer to have the pyx and the thumb and index finger purified in a spoonful of water and given to the sick person rather than throw the sacred particles into the fire. I wonder if this interpretation is right.

SUBSCRIBER.

Answer: The remark of our correspondent is based on practical experience. Frequently, even on short journeys to the homes of sick people, it happens that small particles of the Sacred Host break off and lodge at the bottom of the pyx. Reverence towards the Blessed

Sacrament forbids one to throw them into the fire with the water, and nothing else remains to be done than to give them to the patient with a small spoonful of water. This will have to be done in most cases, for, as far as we have experienced on sick calls, nearly always there were a few tiny particles in the pyx after giving the Host to the communicant. Reverence for the Blessed Sacrament is the chief reason for the rules and regulations of the Church about the manner of administering Holy Communion to the sick. It is also true, as our correspondent observes, that the regulations were made primarily with the view to the public administration in which the ciborium was carried by the priest with as many particles as might be in it at the time. While both the Code of Canon Law and also the rubrics of the latest edition of the Roman Ritual do speak of private administration, still the rubrics for the manner of administering the Holy Eucharist to the sick have not been very much changed, and do not sufficiently provide for every detail of private administration.

PROPERTY RIGHTS OF MISSION AND MISSIONARIES RESPECTIVELY

Question: We in the missions have been taught that in case another religious society or the secular clergy are to take our place, we are supposed to leave everything behind except things that are absolutely personal and therefore of no use to anyone else, regardless from what source they came. Is this correct, and are Sisters and Brothers employed in the schools in such countries subject to the Propaganda, and have they the same rights in reference to temporal goods as a quasi-pastor in reference to the distinction between what they may consider personal property and what is property of the quasi-parish? MISSIONARIUS.

Answer: If it is true that the laborer is worthy of his hire, and that those who minister spiritual things to the people should in all fairness receive from those whom they thus serve the means to live and build up and make more efficient their service, it must be true in all parts of the Church, whether in the countries christianized from ancient times, or in the mission districts. Very likely the salary that priest, religious Brothers and Sisters receive for their services in the missions is far below that which the same persons receive for the same or easier work in those countries where the Church is quite well established, and where the means can be had to pay fair salaries. The amount, of course, must necessarily vary with the various countries and local conditions. It is unheard of to say that Brothers'

and Sisters' communities serving the missions should just be fed from day to day, and the necessary shelter and clothing be given them and no more; that all the rest should belong to the mission where they are working. The Church has provided that each legal body, and each church or mission as a legal personage, should be the distinct owners of distinct parts of ecclesiastical goods.

Whether the religious communities are working in countries subject to the Sacred Congregation of the Propagation of the Faith, or in countries subject to other Sacred Congregations, the same principle holds that they are entitled to compensation for their work, and they likewise have the right to accept and own as their property whatever donations and offerings are given them as religious, and not for the mission itself. Naturally, the goods which they acquire by money of their own are their own property, and they can take it with them when they go to another place. All these things were well discussed and settled in England and in the United States, when both countries were under the jurisdiction of the Sacred Congregation of the Propagation of the Faith. Finally, the respective rights of the mission and the religious working there were accurately defined in the Constitution "Romanos Pontifices" of Pope Leo XIII, May 8, 1881.

BAPTISM IN CATHOLIC HOSPITAL

Question: In a large city is a Catholic hospital with a resident chaplain. The hospital is situated within the limits of parish A. A child from parish B is born in the hospital. May the pastor of parish B baptize the child in the hospital without the permission of the resident chaplain or of the pastor of parish A, there being no danger of death to the child, but the mother will be detained in the hospital for several weeks and wishes to have the child baptized at once?

PAROCHUS.

Answer: Canon 739 states very plainly that no pastor is permitted to baptize persons of his own parish in the territory of another parish without the required permission of either the pastor or of the bishop of the place where the baptism is to be administered. If an infant is born outside the parish of the parents, and cannot within a week or ten days be taken to the parish church of the parents, baptism should not be delayed, no matter how healthy the child is, and in that case Canon 738, § 2, authorizes the pastor of the place where mother and child actually stay to baptize. Some confusion

concerning parochial rights must necessarily arise in countries like the United States where there are language parishes. Suppose the infant born in the hospital is of Italian parents, and there is only one Italian parish in the city, so that it covers the whole city as far as Italians are concerned. The pastor of the Italians does not baptize outside the territory of his parish, when he baptizes an infant of his parishioners in any place in the city. However, the law of the Code must be kept in mind, that baptism is to be administered only in churches that have a baptismal font—*i.e.*, parish churches. The local Ordinary may make a public oratory a proper place for solemn baptism (cfr. Canon 774, § 2), and we do not doubt that he may declare the chapel in a public building like a hospital a public oratory and have a baptismal font placed there.

If the local Ordinary has given to the hospital chapel the right to have a baptismal font and have solemn baptisms there, who has the right to administer baptism in that chapel? Ordinarily the pastor within whose parish the hospital is located (cfr. Canon 775). Has the resident chaplain of the hospital any authority in the matter? There are no rules about the chaplain's rights and duties in the Code of Canon Law; wherefore, the diocesan statutes or the orders of the bishop must be consulted. If the bishop has exempted the hospital from the jurisdiction of the pastor in whose territory the hospital is located, which for weighty reasons the bishop can do (cfr. Canon 464, § 2), the chaplain of the hospital has parochial jurisdiction at least over those who have a domicile or quasi-domicile in the hospital. His rights as to the patients who are only temporarily in the hospital, should be defined by particular regulations in each diocese. If the chaplain has parochial jurisdiction and solemn baptism is to be administered, he is the one who administers it, or, if he wills, permits another priest to baptize. But even if he has no parochial jurisdiction, and supposing that by permission of the bishop solemn baptism may be given in the chapel of the hospital by or with the authority of the pastor in whose territory the hospital is situated, we do not think that any priest should perform any ecclesiastical or liturgical function in the hospital chapel without the knowledge and consent of the chaplain, because by his very position he is made responsible for the chapel and the functions conducted therein.

HOLY COMMUNION TO THE SICK IN HOSPITALS. CAN ASSISTANT PRIESTS SUBDELEGATE ANOTHER PRIEST FOR MARRIAGES?

Question: I have a little difficulty as to your solution on the rubrics in giving Holy Communion to the sick in hospitals. It seems to me that it is not so much the moral unity of the act of distributing Holy Communion that should be considered, but the (at least, moral) presence of the communicants, that they may profit by the prescribed ceremonies. Presence of the communicants is required by the rubric: "Quando pluribus infirmis in eodem cubiculo S. Communio datur omnia semel dicuntur pro omnibus, etc." Do you think that it would be more in accordance with the spirit of this rubric to say the prayers on each corridor, since then there could be some sort of presence if the doors leading into the corridor were opened?

There is another point I would like to ask about. In the last *Ius Pontificium* there was the following: "Q. An possit parochus delegare vicarium cooperatorem ad assistendum matrimonii cum facultate subdelegandi? R. Non potest. Iuris autem dispositiones quoad assistantiam matrimonii hisce continentur: Infra R. Pontificem, matrimoniis assistere possunt, intra fines proprii territorii tantummodo loci Ordinarius, parochus vel sacerdos quem, intra eosdem fines et ad matrimonium determinatum, Ordinarius vel parochus delegaverint. Soli vicarii cooperatores possunt habitualiter, idest semel pro semper delegari (Can. 1095 et 1096). Nulla proinde hac in re subdelegatio a iure admittitur."

I would like to know if you think this decision eliminates the opinion of commentators which is contained in your own statement: "If they (assistants) are delegated generally for marriages, they can subdelegate in individual cases according to the general principles of delegated power" ("Practical Commentary on the Code of Canon Law," Vol. I, 671).

SACERDOS.

Answer: When the rubrics do not provide details of ceremonies for some occasion, one should be free to do what seems to be in harmony with the spirit of the sacred liturgy. Naturally, there will be a difference of opinion as to what accords best with the mind of the Church. The idea of our correspondent is undoubtedly very good. However, the whole hospital is one big sick room, so that we think it would not be wrong to consider it as such in reference to the ceremonies. The main thing, it seems to us, is that, if different priests take turn in acting as chaplains, they follow one system.

The question in the *Ius Pontificium*, if translated in this manner: "Can the pastor delegate his assistant to witness marriages (generally) with the faculty to subdelegate?" is not answered correctly, we believe. The question was proposed to the Committee for the Authentic Interpretation of the Code, whether an assistant priest can subdelegate another priest for individual marriages without the knowledge of the pastor? The Committee answered that Canon 476, § 6, gave the answer (May 20, 1923; *Acta Ap. Sedis*, XVI, 114). The answer of the *Ius Pontificium* seems to exclude the pos-

sibility of the pastor delegating an assistant priest with the faculty to subdelegate, but the Committee does not exclude that possibility. All that the Committee says is: "If you want to know what faculties an assistant priest has in this matter consult Canon 476, § 6." What do we read there? The following: "An assistant's rights and duties must be learned from the diocesan statutes, from the letters of appointment given him by his Ordinary, and from the commission given him by his pastor." It will be seen, therefore, that the Committee refused to give an answer to the question, and merely referred the questioner to the law. Now, the law says that assistant priests can be delegated generally for all marriages in their parish (cfr. Canon 1096, § 1). Canon 476, § 6, says that assistant priests have no faculties given them by the general law, but only those that the statutes of their diocese, the letters of appointment, and the pastor give to them. Now, if either the bishop or the pastor delegates the assistant priests generally for all marriages in the parish to which they are appointed and expressly state that the assistant priest may subdelegate in individual cases, he certainly can subdelegate. There is nothing in the Code or in the answer of the Committee that forbids the bishop and the pastor to give general delegation with authority to subdelegate. But is it necessary for the diocesan statutes, the bishop's letter of appointment, or the pastor (whoever gives the general delegation), to expressly add that authority is given to subdelegate? We are of the opinion that it is not necessary, but that by the very fact of the general delegation to witness all marriages in their parish the assistant priests have, in virtue of Canon 199, § 3, authority to subdelegate. There is nothing in the above-mentioned answer of the Committee against this interpretation of the general delegation. In his revision of the *Ius Matrimoniale* of Wernz, n. 538 (published in 1925), Vidal says that the assistant priests with general delegation can subdelegate. Vermeersch-Creusen (*Epitome*, II, n. 391) are of the opinion that assistants with general delegation cannot subdelegate—just as is asserted by the *Ius Pontificium*. Why do the latter hold this opinion? Evidently they interpret Canon 1094 in such a sense as to exclude all delegation except that expressly allowed there—namely, by the Ordinary, the pastor, or a priest who takes the place of a pastor in his absence, illness, etc. Canon 1094 reads: "Those marriages only are valid

which are contracted before the pastor, or the local Ordinary, or a priest delegated by either." It is possible that the Code intended to forbid subdelegation in the matter of witnessing marriages. Canon 199, § 3, states without restriction that jurisdiction delegated for a universality of affairs (*ad universitatem negotiorum*) may be subdelegated in individual cases. While it is evident that the authority to witness marriages is not strictly speaking an act of jurisdiction, still that authority has always been considered by the law and by commentators on the law as akin to jurisdiction, and therefore the rules on ordinary and delegated jurisdiction have been applied to the authority to witness marriages. It seems that the question is still open to discussion, and that subdelegation by assistant priests delegated generally can be practised until the Holy See has ruled otherwise.

It must be noted that the question proposed to the Committee (answered May 20, 1923) read, whether the assistant priest could subdelegate *without the knowledge of the pastor*. The assistant priests cannot do any parish work without the knowledge and consent of the pastor in so far as licit action is concerned, for they hold a subordinate position; they are helpers and subjects, not independent managers of parish affairs in whole or in part.

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALIS

A Complex Case of Public Decency, Affinity and Crime

By VALERE J. COUCKE, S.T.B.

Case—John, a very rich man, deserts his legitimate wife to live in public concubinage with Bertha, the daughter of his brother's widow, Rose. Bertha bears him a child but dies a few days later, whereupon Rose nurses the child, while John lives in the same house. It so happens that not long afterwards John and Rose begin to live as man and concubine, and John promises to marry Rose after his legitimate wife's death. A few years pass, and John receives the news of his wife's death; Rose then holds him to his promise, but John, who has often openly proclaimed his total unbelief in either God or a future life, will only consent to a canonical marriage on one condition—namely, that he will not have to go to confession.

The parish-priest, who for a long time has tried in vain to get Rose to give up this concubinage, would like to see this marriage contracted, so as to put an end to the public scandal given by their present way of living; but, as the whole question seems rather complicated, he inquires as to what may be done to accomplish this end.

Solution.—(1) Among the very first things to be considered in this case is Canon 1065: "§ 1. The faithful shall also be discouraged from contracting marriage with those Catholics who have publicly either rejected the Catholic Faith (though they have not joined a non-Catholic sect), or joined societies condemned by the Church. § 2. The pastor shall not assist at such marriages without first consulting the Ordinary. After considering all the circumstances, the Ordinary may permit him to assist at the marriage, provided there is a grave and urgent reason, and in the Ordinary's prudent opinion the Catholic education of all the children has been sufficiently provided for, and the danger of the perversion of the Catholic party has been removed." For John, while not joining any non-Catholic sect or society condemned by the Church, has nevertheless publicly denied his Faith.

All hopes that the occasion of sin might be removed by some means other than marriage, have been dispelled by the various vain attempts on the part of the parish-priest to deter Rose from so scandalous a life; therefore, in this danger of concubinage, the

parish-priest has the necessary grave reason for which he may apply for his Ordinary's permission to assist at the marriage. Before such permission is given, however, the parish-priest must ascertain whether sufficient guarantees will be given of the Catholic education of the children, except of course in the case where Rose's age would not allow any such expectation. The next thing that calls for special attention is the danger of Rose losing her faith; the parish-priest must make sure that all such danger will be removed (*e.g.*, by John allowing Rose full liberty in the exercise of her religious duties). Finally, in forwarding his request for the necessary permission to assist at this marriage, the pastor must inform his Ordinary of the readiness on the part of the future spouses to observe such conditions as the former think fit.

It should be observed that the Ordinary can allow the celebration of such a marriage with Mass and the full ecclesiastical rite, as in the above-quoted Canon there are no restrictions similar to those imposed for the celebration of mixed marriages by Canon 1102. But he nearly always ordains, however, that the celebration of such marriages be devoid of all solemnity and pomp whatsoever, and even without Mass.

Now, regarding confession, as Canon 1033 does not impose it, but rather advises the parish-priest that he should earnestly try and persuade those to be married to confess their sins prior to their marriage, the necessary permission allowing the parish-priest's assistance at this marriage will not be withheld on account of John's refusal to confess. More than once has the Holy See modified Synodal Decrees in this particular.

(2) But there are other obstacles to John's marriage with Rose besides those mentioned above, for there exist two or three diriment impediments.

(a) *An Impediment of Public Decency*.—Prior to the New Code, the impediment of public decency was caused (i) by valid and absolute betrothal, which nullified all marriage in the first degree of the collateral or oblique line, and (ii) "*a matrimonio non consummato*," which nullified all marriage as far as the fourth degree, whether the first marriage was valid or not, provided that, should this marriage have been invalid, the invalidity did not come from a defect in the consent.

The present notion and extension of the impediment, however, differ greatly from the old. Canon 1078 of the Code thus defines: "The impediment of public decency arises from an invalid marriage, whether consummated or not, and from public or notorious concubinage: it invalidates marriage in the first and second degree of the first line between the man and the blood-relations of the woman, and *vice versa*."

There thus exists in the case before us an impediment of public decency in the first degree of the direct line, caused by John's concubinage with Rose's daughter.

I particularly wish to call attention to the following, namely, that even if we suppose Bertha to have died prior to the New Code, and therefore before public concubinage could constitute an impediment to Rose's marriage, the impediment of public decency nullifying marriage between John and Rose would nevertheless *now* arise from the concubinage *then* taking place.

(b) *An Impediment of Affinity*.—Affinity is now caused by a valid marriage (and not by the *copula* as formerly), and nullifies marriage between the wife and any blood-relation of the husband, or between the husband and any blood-relation of the wife, and is extended to the second degree in the collateral line, and indefinitely in the direct (Canon 1077).

I take it that the marriage between Rose and John's brother was valid. If such was the case, there now exists, regarding the contemplated marriage, a "simple" impediment of affinity in the first degree of the collateral line. I say "simple" because, subsequent to the introduction of the New Code, the impediment is not caused by any carnal intercourse, similar to that which took place between John and Bertha.

(c) *An Impediment of Crime*.—Canon 1075 decrees: "Marriage cannot be contracted validly by those who, during the course of a legitimate marriage, have consummated adultery and made with their accomplice a mutual promise to enter into marriage."

The following conditions have to be verified before this impediment can exist: (1) a promise to contract marriage *on the death* of the legitimate spouse must be given, as was done in the present case; (2) regarding the adultery, Rose must know John to be married, which was again the case here, as the very promise proves;

(3) finally, the said adultery must be "consummatum"; wherefore, should the concubinaries have held onanistic intercourse only, so that in so far as the act was concerned the adultery was not perfect, the impediment would not exist.

Two, therefore, and probably three impediments exist regarding this marriage. The two former—i.e., of public decency and affinity—refer to the *forum externum*, while the third refers to the *forum internum*, except where the marriage promise is publicly known, which seems hardly likely here. For the two former impediments of public decency and affinity, recourse to Rome is necessary, while most Ordinaries, by special favor conceded by the Sacred Penitentiary, can dispense in the third—namely, that of occult crime.

In this case, it will be observed that Canon 1050, requiring all dispensations to be dispensed together, is not applied, because the impediment of crime, for whose dispensation the Ordinary has special faculties, is occult. The various dispensations, sought thus separately from the Sacred Congregation of the Sacraments and the Ordinary respectively, will be valid notwithstanding the fact that in the recourse to Rome no mention of the impediment of crime is made, and although similarly, in recourse to the Ordinary, none was made concerning either public decency or affinity, in which moreover he cannot dispense.

It is hardly necessary to add that the parish-priest should take every possible care to ensure that the concubinaries discontinue their cohabitation until after their marriage.

ROMAN DOCUMENTS

PLENARY INDULGENCE FOR RECITATION OF THE HOLY ROSARY BEFORE THE BLESSED SACRAMENT

The Holy Father grants to all the faithful who have received the Sacraments of Penance and the Holy Eucharist, and who recite the third part of the Holy Rosary (five decades) before the Blessed Sacrament exposed for public veneration or reserved in the tabernacle, a plenary indulgence, as often as they do so (Letters Apostolic of Pope Pius XI, September 4, 1928; *Acta Ap. Sedis*, XX, 376).

LETTER OF HIS HOLINESS, POPE PIUS XI, ON THE CATHOLIC UNIVERSITY AT WASHINGTON

The *Acta Apostolicae Sedis*, issue of December 3, 1928, contains the text of the letter of His Holiness, Pope Pius XI, to the Cardinals, Archbishops and Bishops of the United States, on the Catholic University. We have in a previous issue given a summary of the letter of the Holy Father (dated October 10, 1928; *Acta Ap. Sedis*, XX, 380-383).

CONCERNING CONFESSOR ABSOLVING MEMBERS OF THE "ACTION FRANCAISE"

The Sacred Penitentiary states that, after the condemnation of the *Action Française*, it is certain that a priest sins gravely who gives sacramental absolution to members of that organization, unless they have first sincerely separated themselves from that society. Nevertheless, there are priests who take the law into their own hands, and absolve members of the *Action Française* who do not obey the orders of the Holy See but remain attached to that forbidden organization. In order to stop the unlawful action of confessors, the Holy See makes such unlawful giving of absolution a sin reserved to the Holy See. The sin shall be reserved in such a manner that, even when these priests are absolved in circumstances in which all reservation of sin ceases (cfr. Canon 900), the priest absolved shall, under pain of excommunication specially reserved to the Holy See, have the ob-

ligation to have recourse to the Sacred Apostolic Penitentiary within one month from the day on which he obtained absolution, or, in case of serious illness, after he has recovered (Sacred Penitentiary, November 16, 1928; *Acta Ap. Sedis*, XX, 398).

SACRED CONSISTORY

On December 17, 1928, the Holy Father, Pope Pius XI, assembled the Sacred College of Cardinals in his Apostolic Palace of the Vatican. Besides the ordinary business of nominating archbishops and bishops for vacant dioceses, the Holy Father addressed a discourse to the Cardinals on the Eucharistic Congress recently held at Sydney, Australia. The Supreme Pontiff was full of admiration over the great success of that Congress held in the remotest part of the world, and with great emotion he blessed all those who in any way coöperated to make the Congress a success. He pays special tribute to the zeal of the Archbishop of Sydney and the Episcopate of Australia (*Osservatore Romano*, December 17-18, 1928).

REQUEST OF THE HOLY FATHER TO THE REPUBLICS OF BOLIVIA AND PARAGUAY TO AVERT WAR AND SETTLE DISPUTE AMICABLY

The Holy Father, fearful lest the dispute between the two South American Republics may cause war with its consequent bloodshed and sufferings of the people, addressed notes to the Presidents of the respective republics pleading for a peaceful solution of their controversy. He appealed to the Christian sentiment of the government and the people of those countries, and begged them through the love of Christ, who brought peace to men of good will, to avert war (*Osservatore Romano*, December 20, 1928).

PONTIFICAL APPOINTMENTS

The Rt. Rev. J. Francis O'Hern, Vicar-General of the Diocese of Rochester, N. Y., has been appointed Bishop of that diocese.

The following have been made Prothonotaries Apostolic (*ad instar participantium*): the Rt. Rev. Msgri. Joseph Smith (Diocese of Cleveland), James S. Fagan (Diocese of Scranton), and John Kelly (Diocese of Hamilton).

The following have appointed Domestic Prelates to His Holiness : the Rt. Rev. Msgri. Michael F. Cassidy (Diocese of Omaha), James McFadden and Francis J. Hroch (Diocese of Cleveland), William P. Kealy and Paul A. Kelly (Diocese of Scranton), William C. Gehl (Diocese of Hamilton).

The following have been made Knights of the Order of St. Gregory the Great : Messrs. Anthony Carlin and Philip Marquand (Diocese of Cleveland) and J. Philip B. Casgrain (Archdiocese of Montreal).

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of March

THIRD SUNDAY IN LENT

Spiritual Dumbness

By FERDINAND HECKMANN, O.F.M.

"Jesus was casting out a devil, and the same was dumb" (Luke, xi. 14).

SYNOPSIS: Introduction: Our Lord during His public life cast out many devils. In today's Gospel He cast out a devil that had made the possessed dumb and blind—a symbol of the sinner whom Satan also often makes blind and dumb.

- I. Satan often makes the sinner blind in regard to the things of God and of his eternal salvation.*
- II. Satan makes the sinner often mute in regard (1) to his prayers and good works, (2) in regard to confessing his sin.*
- III. The devil who makes the sinner blind and mute is cast out by the grace of God obtained by prayer, fasting and other good works which should be practised during Lent.*

Conclusion: Let us now cast out the devil that makes us blind and dumb by the grace of God obtained by prayer, fasting and other good works, and by an upright confession; then we will not have to be silent before the Eternal Judge.

The Evangelists tell us of numerous occasions on which our Divine Saviour cast out devils. Our Lord began publicly to vanquish Satan, "the prince of this world who shall be cast out," already three years before His death by expelling devils from poor, miserable men in whom they had taken up their abode. In today's Gospel we read of a demoniac who had apparently, before the diabolical possession, been a healthy and normal man. But after the devil had taken possession of him, the poor man became dumb, and, as St. Matthew relates, also blind. The devil hindered the possessed man in the use of his organs of speech and sight, although they were healthy and normal. After Jesus had cast out the devil, the unhappy man could both speak and again see the light of the sun.

The possessed man is a striking symbol of the sinner. For the sinner through his sin has renounced God and given himself into the

power of the devil. He has destroyed "the temple of God" in his soul, and made it a den of thieves. The Spirit of God had to give way to the evil spirit who now dominates this man. The rule of Satan is cruel and oppressive.

The sinner through mortal sin becomes blind. The wailing of our Lord over Jerusalem, "Jerusalem, Jerusalem, if thou also hadst known, and that in this thy day, the things that are to thy peace, but now they are hidden from thy eyes" (Luke, xix. 42), applies also to every grievous sinner. For the sinner is like a blind man who straightway walks towards an abyss—who exchanges pure, precious gold for worthless dross, for he exchanges the glory of the eternal God for the misery and slavery of sin and of the devil, he barterers eternal happiness for a short, sinful pleasure. His passions blind him, and sin robs him of quiet deliberation and a secure decision.

SATAN OFTEN MAKES THE SINNER DUMB

The devil makes the sinner dumb or mute. He makes him dumb in the praise and adoration of God. His prayers cannot be pleasing to God, except prayers for his conversion, because they proceed from a corrupt heart. The good works of the grievous sinner are, so to say, mute before God, because they are not conducive to his eternal salvation, being performed in the state of sin, in the state of displeasure before God.

Satan makes the sinner dumb or mute especially when he should go to confession. How dumb does not the curser and blasphemer often become when he should make a confession of his sins! For cursing and blaspheming he can easily find words, for confession he often cannot find them. He also is often mute from whose lips impure words and stories flow like rapid streams of muddy water.

The sinner becomes dumb; he does not find the way to the confessional. Or, when he has found the way to the confessional, he often becomes mute in regard to his most grievous sin, and lets it go unconfessed. He who spoke so readily words of perversion, he who with such flattery seduced an innocent person, after perhaps a long struggle, to a sin of impurity, becomes often mute in the confessional when he should confess the sin. The adulterer, who finds so many words and apparent reasons to excuse his sinful life in order to calm his conscience, often becomes dumb when he should speak

to the representative of God. The woman, who has destroyed an innocent, unborn being, who has silenced the voice of nature, of conscience, of motherhood within herself, becomes often mute when she should accuse her crime before him who takes the place of the merciful God.

How many married people are made mute by the devil, when they should confess that they have desecrated their marriage by preventing its end and purpose, that they have considered the blessing of God a curse and have rejected it! Have not the young man and girl forcibly silenced the voice of the Guardian Angel, the voice of their conscience, before they entered into an unlawful relationship! Every sin needs a mute conscience. When the sinner should keep silence, he talks and laughs; but when he should speak, weep and implore, his lips remain silent.

PRAYER WILL CURE OUR DUMBNESS

If the sinner would only open his mouth for prayer, for a prayer of petition for remission! David, the Psalmist of God, also one day became mute. Seduction, adultery, and murder had silenced him. But in the night of sin, his suffering, agonized heart loosened the bonds that had silenced him, and his voice broke forth into that prayer of penance and repentance and petition for mercy and forgiveness: "Have mercy on me, O God, according to Thy great mercy. And according to the multitude of Thy tender mercies blot out my iniquity. Wash me yet more from my iniquity and cleanse me from my sin." And to this prayer for mercy and forgiveness he joined the confession of his crimes: "For I know my iniquity, and my sin is always before me. To Thee only have I sinned, and have done evil before Thee" (Ps. 1. 1-6).

This Psalm of David resounds through our churches during this holy season, in which we ought to prepare ourselves to make a good Easter confession. "O Lord, Thou wilt open my lips," sang the royal penitent in his Psalm of penance and repentance, of prayer for mercy and forgiveness. "O Lord, Thou wilt open my lips," pray thousands who followed King David in the path of sin, but want to follow him now in the road of penance and repentance. The dumb devil, as today's Gospel tells us, is driven out by the finger, that is, by the power of God. The grievousness, heinousness and malice of

sin does not consist so much in falling into it, as in that after having fallen into it we do not immediately rise out of this fallen state by an upright penance and repentance; and this is always due to a perverted will. We should know that our enemy is not so much the world or the flesh—material things—as our perverted will, a spiritual power which the devil tries to control and dominate. He can only be driven from the control and domination of our will by a superior spiritual power. Left to itself, the spirit, the soul, of man is too weak to accomplish this expulsion of the demon, because the fallen angels are according to their nature superior beings to man, and the continual misuse of the will of man in sin weakens its power of resisting the devil. He can only drive the devil from his soul and perverted will by the assistance of the Divine Spirit of grace and of truth, of enlightenment and of strength. But how can we poor children of Adam, who are day and night surrounded by these mysterious, perverting powers of darkness, attain this divine assistance? By prayer, fasting and other good works, to the performance of which the Church exhorts us especially during this holy season. By our own powers alone we will never be able to vanquish the diabolical powers that control our will and soul. Every true conversion must begin with prayer for grace, for divine assistance; and because Lent is a time of conversion also for those who consider themselves confirmed in grace and truth, while they are still full of error and of evil, this holy season must be a season of prayer for all of us.

THE VALUE OF PRAYER AND OTHER GOOD WORKS

One day the Apostles came to our Lord and asked Him why they were not able to expel the devil from a deaf-mute. Our Lord answered them: "This kind can go out by nothing but by prayer and fasting" (Mark, ix. 28). The lack of prayer was, therefore, the reason that they could not expel the devil. And if we cannot vanquish the devils that dominate us, it must be due to the same lack of prayer. If we prayed more, we would sin less and be less under the domination of the evil spirits. And this prayer must be supported by fasting; that is, we must have control over ourselves, our perverse passions and our souls. But still more important than prayer and fasting and other good works is the humble sincere acknowledg-

ment of our own spiritual helplessness and of our absolute dependence on divine grace. Not by our own powers can we free ourselves of the devils that possess us, but solely by the power of God. Our work consists in imploring this power, this grace of God, and by self-control to make the workings of His grace easy within us.

Because he knows the power of prayer and confession, Satan wants to make us mute in regard to prayer, in regard to confession; but the Crucified wants to loosen our tongue and give sight to our mind. In order to make us eloquent in prayer and confession, our Lord was dumb like a lamb that is led to the slaughter when He took the Cross upon His shoulders. In order to drive the mute devils out of us, he became silent in death after He had vanquished the prince of this world by the Cross.

THE LESSON OF LENT

We contemplate during this holy season the Divine Redeemer hanging on the Cross. His lips that spoke the seven Last Words are bloodless, silent. The dead Saviour does not speak any more. But we must speak. We must cast out the dumb devil within us. We must pray and must confess.

But this expulsion of the devil that makes us blind and mute must be a permanent one. Our Divine Saviour tells us in today's Gospel: "When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest; and not finding it, he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becomes worse than the first" (Luke, xi. 24-26). Shall it be the same in regard to our Easter confession? To go to confession at Easter time because we have to under pain of grievous sin and are accustomed to do so, and then let seven devils take possession of our soul again, is no true conversion, is no true rising from the grave sin.

One day a man came to the marriage feast of the king's son, not having a wedding-garment. The king asked him why this was the case. The man remained silent. And he was cast into exterior darkness, where there is weeping and gnashing of teeth. One day the eternal King will call us to the marriage feast of the Lamb. He will

perhaps ask us why we have not on a wedding-garment. We also will have to remain silent, if we have not on a wedding-garment. Let us cast out the dumb evil for all time now.

"O Lord, Thou wilt open my lips, and my mouth shall declare Thy praise" (Ps. l. 17) with the angels and penitents in Thy heavenly kingdom. Happy is he who now speaks to God in prayer, fasting and almsgiving, in an upright and sincere confession. He will also speak with God in the realms of the blessed for all eternity.

FOURTH SUNDAY IN LENT

The Mystery of Love

By BONAVENTURE McINTYRE, O.F.M.

"He Himself knew what He would do" (John, vi. 6).

SYNOPSIS: "*Lætare*," Rejoice, for:

- I. *The banquet in the desert forecasts the Banquet of the Eucharist.*
- II. *The identical Jesus of Nazareth is still personally present here.*
- III. *Witness His own words, and His word is truth.*
- IV. *Jesus demands that we surrender mind and heart to His word.*
- V. *If the world but believed!*
- VI. *And you who profess to believe, do you truly appreciate this Sacrament of love?*

This Sunday is called "*Lætare*"—"Rejoice"—from the first word of today's Mass. The Introit reads: "Rejoice, O, Jerusalem, and come together all you that love her. Rejoice with joy, all you that have been in sorrow." Introit, Epistle and Gospel are all meant to encourage us to bear the crosses of life cheerfully, and to rely on God most securely when things are darkest and difficulties seemingly overwhelming, because the Lord is our Helper in the time of tribulation.

This Gospel is a recital of a miracle similar to that recorded by St. Mark (viii), and read to the faithful on the Sixth Sunday after Pentecost. It is a forecast of the Blessed Eucharist. Jesus did not send away the multitude hungry. He did not put them off with stony food. He performed a miracle to feed them, and to prepare them to understand about that Bread from heaven which would satisfy the soul-hunger of mankind until the end of time. For this Eucha-

ristic Bread would be the literal, universal presence of Jesus made personal to everyone. Jesus, standing at the right hand of the Father, would sit down to banquet with the child, with the dull toiler, as well as with those of more cultured worship. God would be made ours—flesh, blood, soul and divinity—and in every loyal communicant's life would be revealed the features of the Son of God.

And now that His promise is an accomplished fact, surely there is but a very thin vesture between earth and heaven. "Rejoice and praise, O thou habitation of Sion, for great is He that is in the midst of thee, the Holy One of Israel."

THE PRESENCE OF CHRIST

During the Saviour's life His very presence must have radiated salvation. But when, after His death, the world was to see Him no more in visible form, would He no longer hold the hearts of men in His personal keeping? Was our heritage to be summed up simply in the memory of that olden golden day when He went up and down the woodland vales of Galilee, dispensing His miracles of grace and love with lavish hands? No, the love of Jesus was a bond strong as death, and He is with us yet equally omnipotent, equally irresistible, and even more intimately present than He was in that olden time when He blessed the earth with His mortal presence. Just as truly as on that first Christmas night He lay in His Mother's arms, a trembling bit of humanity; just as truly as He stood before her in the little home of Nazareth, with beauty wrapped about Him as a garment; just as truly as when they raised Him up 'twixt heaven and earth and His blood blotted out the sun at noon-day—so truly is the identical Jesus of Nazareth present in our tabernacles in the whiteness of the consecrated Host. That little Host is so silent and so motionless that we are apt to forget the stupendous Divinity which lies hidden beneath its appearance. At the Elevation of the Mass you see the priest raise it and lower it at will; at Communion time he gives it to sinner and saint, and there is accent neither of welcome nor complaint. It has every appearance of bread, but none of its substance; for, when the priest whispers the words of consecration, God, as it were, annihilates space and time, and we are transported back to the first Good Friday and on a new sacrificial altar-stone another Christ offers up the immaculate Host and dares

to sever the Body and Blood of Jesus in a mystic manner and to communicate the Victim for the feeding of God's people until the end of time.

THE INSTITUTION OF THE HOLY EUCHARIST

On the night of the Last Supper, the first Holy Thursday, when the shadow of the Cross had fallen across the pathway He walked, our Divine Lord determined to fulfill His promise to remain with us personally in a way which the ingenuity of God alone could devise. He took His Apostles into the upper chamber, and there He broke bread and blessed it and gave it to them and said: "Take ye and eat; this is My Body." In like manner, He took the cup of wine, blessed it, gave it to them and said: "Drink ye all of this; this is My Blood. Do this for a commemoration of Me." There and then, by a matchless infinitude of power, He ordained the first priests of the New Testament, and gave creatures of flesh and blood the power to raise up on ten hundred times ten thousand altars until the end of time His lily-white body, His ruby-red blood, His peerless soul, His unspeakable divinity. Mind you, not a beautiful metaphor, not a memorial presence, is indicated by His words, but a true, living, personal, magnificent presence. If Jesus had intended to say: "This bread signifies My Body, this wine signifies My Blood," He would have said so. The Aramaic language had at least forty words to express a figurative presence. On the night of the Last Supper, Jesus used the word "is." "This *is* My Body: this *is* My Blood. Do this for a commemoration of Me." We hear His word, and His word is truth, and His power is omnipotence. And either He was not God, or His words are true. Who doubts, must take his chances. We stand with His promises when He swore by His life and by His mission that He would do this wonderful thing.

WORDS OF INSTITUTION ARE TO BE ACCEPTED LITERALLY

You remember when Jesus took the five barley loaves and two fishes, and multiplied them until five thousand people with their children were satisfied with the miraculous multiplication of this modicum of food; and when, after this prodigy, He sought to prepare their minds for the reception of this sublime fact, and the people could not visualize any higher food than earthly meat, and in their

synagogues the Jews began to debate the question: "How can a man give us his flesh to eat?" Jesus did not then retract His statement of the fact. He enforced His literal meaning with a double oath, although it was a shocking notion to the Jews, and even to His disciples. He did not explain to them at this time that the unholy notion they entertained concerning His statement was wrong, that He did not mean that they should tear the Master's body to pieces and consume it piecemeal. He did not strive to correct the unholy notion which their blindness of heart had conjured up, but He did not explain how the transubstantiation of bread and wine into His Body and Blood was to be effected. He did not lift the curtain from the difficulty. He wanted faith that would be something more than an act of intelligence; He wanted a surrender of mind and heart to His every word. And so, with every eye in the synagogue fixed upon Him, He did not hesitate to affirm His statement. "Amen, Amen (a Hebrew expression equivalent to an oath), I say to you: I am the living Bread which came down from heaven. I am the Bread of Life; if any man eat this Bread, he shall live forever; and this Bread that I will give you is My Flesh for the life of the world." "Your fathers did eat manna in the desert, and they are dead. Who-so eateth this Bread shall live forever: My Flesh is meat indeed, and My Blood is drink indeed."

THROUGH THE EUCHARIST CHRIST PERMEATES THE WORLD

Through seas of sunrise the Mass circles the world, and brings to our altars the real presence of Jesus Christ by virtue of transubstantiation. And, from every stately cathedral and whitewashed church where the Blessed Sacrament is kept, there is shed abroad a consciousness of that presence which even unbelievers who come into our sanctuaries can scarcely deny. We believe that after the Consecration Jesus is present truly and substantially under the appearance of bread and wine. His Body is present, not in its natural mode, but in the spiritualized state united with His soul and divinity. We believe that Jesus is present in the whole Host and in every part of the Host, just as surely as the sun permeates with its light and warmth every corner of the globe at the same time. This is the theology of the Church of Jesus.

The same Jesus who lived here on earth, who was crucified for us on Calvary, who reigns at the right hand of the Father in heaven, is present in our midst. If the world but believed, how the multitudes would gather at His dwelling-places, and how the world might be changed in an hour, if all men were supremely and intensely conscious of the real presence of Jesus Christ in our homely tabernacles! Angels pass by on wings of light, ministering to and adoring Him who sits in captive bands beyond the tabernacle door; and the very stillness of our churches proclaims that our Emmanuel—God with us—is here. Even when no chants of praise steal up from empty pews and no censers send forth fragrant breathings, the little red flame burns to remind us that here is the Presence before which harmonies are flung down from the skies with hushed but multitudinous sound. Truly, there is no other people whose gods are nigh unto them as our God is near unto us.

WHAT THE FAITHFUL CATHOLIC SHOULD DO

If you believe in His Presence, come to visit Him frequently. Cultivate the habit of dropping into the Church, if only for a moment, when you pass by. Receive Him regularly and frequently in Holy Communion, and go to Mass as often as you can on week-days. Never miss Mass on Sundays or holydays through your own fault. It is perhaps the worst sin a Catholic can commit.

Take hold of this mystery of love with lively faith, and cultivate it with personal affection. You will be rehearsing most assuredly for a blessed eternity. And, no matter how drab or tragic your life may seem, it will become something very different from being bound to the wheel. Its darkest place will be lighted up with splendor, for your soul will be with the stars. From Christ's holy mountain you will look down upon life, and realize that it is very good. Joy and sorrow, life and death, will be linked together in an anthem of peace, which will not vanish away though you walk through the valley of the shadow. One of those who carry Christ to the sick in a little golden pyx, will bring Him to you as Viaticum, and He Himself will guard you from the wicked enemy and lead you to life everlasting.

PASSION SUNDAY

Genuine Zeal Grounded on Enlightened Faith

By CHARLES C. MILTNER, C.S.C.

"He that is of God, heareth the words of God" (Matt., viii. 47).

SYNOPSIS: I. *The multitude welcome Jesus with enthusiasm.*

II. *Their enthusiasm is short-lived.*

III. *It was chilled by false teaching.*

IV. *Genuine enthusiasm or zeal is grounded upon an enlightened faith.*

V. *False teachers are active today. Our only safeguard is a strong faith.*

The scene pictured in today's Gospel presents our Divine Lord addressing a great gathering of His people in the Temple. He is taking pains to refute the vile charge made by His enemies that He is not the Son of God but a servant of the devil. He boldly challenges them to convince Him of any sin, and as boldly proclaims His Divine Sonship. His fame both as preacher and as wonder-worker had already gone abroad. He had healed the ruler's son, multiplied the loaves and fishes, and walked upon the water. Hence, many had come to believe that He was what He claimed to be, the promised Messiah. They listened to Him with reverent attention; they accepted His leadership and pledged Him their loyalty.

THE FICKLENESS OF CHRIST'S FOLLOWERS

To see a large number of men united to pay public honor to God is always a thrilling sight. It both kindles our enthusiasm and reproaches our negligence. It renews our courage and stirs up in our hearts a feeling of gratitude that reparation is being made to the Divine Majesty, that the unthinking and the self-centered world is being given an object lesson in divine worship. There is not one of us but wishes that he too might have been present in the Temple on that day to drink in the words of the gentle and humble, and yet fearless and majestic Christ. We confidently assure ourselves that we would not have listened to and believed the calumnies of His enemies, as the crowd there seems to have done, and taken up stones to cast at Him. Perhaps so. Perhaps we would have been sceptical of the sceptics, hostile to His enemies, loyal to His cause. At any

rate, we can never know. None of us was there. Why they were so fickle and unstable, it is not for us to judge. God has reserved judgment of others to Himself. He permits us to judge only ourselves. And surely we have ample reason to examine and pass judgment on ourselves. For the Christ still lives and moves among us, and false teachers have not decreased with the passing years.

So long as we are in this life, we are on trial. We are never quite secure. Though we may have persevered thus far, we do not know what the morrow may bring. We do not know whether our present fidelity will be able to stand the shock of future temptation. It is not wise for us to glory in our present spiritual health. "Let him," says St. Paul, "who thinks himself to stand, take heed lest he fall." Wisdom lies in this counsel of the Apostle. It is confirmed by the experience of the past, by the defection of the multitude who followed Christ into Jerusalem, by the flight of the disciples from the Garden of Gethsemane, by the threefold denial of St. Peter, by the incredulity of St. Thomas the Apostle, by the apostacy of apparently strong men and women throughout the ages of the Church's history, and most of all, perhaps, by the coldness, tepidity and indifference of the thousands who once were fervent, who once were vigorous athletes of Christ, but who now are content if they succeed in giving to Him the barest minimum of service. Where do we stand? How do we measure up? If we answer these questions truthfully, each for himself, though we may not find anything seriously wrong, we shall all certainly find many little things that need to be set right.

GENUINE ENTHUSIASM FOUNDED ON ENLIGHTENED FAITH

There was a time when the followers of Christ were exceedingly few. They were without means, without much learning, without any social standing that would give them influence. And yet poor, ignorant, despised though they were, despite the odium in which the Gospel of Christ was held by a pagan world, despite the active persecution of Jew and Gentile, despite constant dangers to life and liberty, this handful of men went forth and proclaimed the good tidings of Christ's Revelation to all the peoples of the then known earth. That, I know, is an old story. But it is history with a lesson that may with profit ever be learned anew.

Take the Church in the United States today. She is not any long-

er like a grain of mustard seed. She is rather like the tree with wide-spreading branches. She numbers her members by the millions. She has dotted the land with the spires of her churches, the belfries of her schools, and the domes of her colleges and universities. She counts among her members men of wealth, learning, and high social position. She has a large number of priests and religious communities. She is not generally despised, and she is certainly free from any political oppression or persecution. And yet, with all these numbers, these institutions, this freedom, she can count a bare 40,000 converts a year. With all these agencies for spreading her Gospel, she is neither known nor understood by the sixty or seventy millions of men without church affiliation in this country, to say nothing of the numerous Protestant Christian sects that compete with her in missionary endeavor.

CONTRAST BETWEEN THE EARLY CHRISTIANS AND OURSELVES

Why the difference between Apostolic times and our own? Her doctrine is the same. Christ's command to preach the Gospel is as urgent and as absolute now as then. Men's need of His saving Gospel is as great. The means for spreading the knowledge of that Gospel are now incomparably more efficient than at any other time. At whose door shall the blame be laid? I do not know. But what I know and you know, and what we can all say without fear of contradiction or risk of rash judgment, is that there is not now as there was in Apostolic times the same fervent zeal and enthusiasm for Christ and His Church. There is not visible now, as there was visible then, the same joyful, fearless, unreserved response to the Master's invitation: "If thou wilt be My disciple, take up thy cross daily and follow Me." When the United States was asked to become a member of the League of Nations, she replied—I do not say whether rightly or wrongly—that she would, but only with certain reservations. Her statesmen admitted that the ideals of the League were good and beautiful in the abstract, but in the concrete matter of their subscribing to them they felt it necessary to impose certain limitations. Now, is it too strong an indictment of the Catholicism of modern times to say of it that, though identical in doctrine with the Faith of the early Christians, it differs from it in practice and consequently in its attractiveness to men, because it is a

Catholicism with reservations, with limitations, with the habitual state of mind that says: "Thus far will I go with Christ, but no further"?

Which one of us dare say that he goes the whole way with Christ? The whole way in obedience to the commands of the Heavenly Father, the whole way in seeking always His honor and glory, the whole way in His compassion for the poor and the needy, in His meekness and humility, in His detachment from the passing things of this world, in His all-consuming charity and justice, in His hatred of sin, in His patience with the sinner, in His poverty of spirit, and in His purity of heart? And if we dare not, is it not because we rather adjust Christ's teachings to ourselves than adjust ourselves to His teachings? Is it not because we place reservations on what He asks us to accept without reservation?

THE POISON OF FALSE TEACHINGS

Reservations are there. Do not doubt it. And they are there very largely because, as at the time of Christ's sermon in the Temple, the poison of false teachings, of false views, of false ideals, has partly obscured our mind's vision of God's eternal truth, and so partly paralyzed the faith that is in us. We may not, as did the Jews on that day, cry out against Christ, and take up stones to cast at Him; but neither do we, as they did even before they were confirmed in the Faith as we now are, cry out in the language of our daily actions as well as with the songs of our lips: "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord." Under the chilling fog of false teaching the fires of our Faith have burned low, and so give out little light and less warmth. It will require much humble prayer and resolute, courageous effort of mind and will to kindle them again, so that they may once more stir up in the hearts of men a genuine enthusiasm for the name and the cause of Christ, our King. To be fully of God, one must accept fully the words of God. Zeal not grounded on an enlightened faith will always be short-lived. It will vanish at the moment of strong temptation and leave us perhaps among those who, like the envious priests in the temple, are ever ready to take up stones to cast at Him who came that we might have life and have it more abundantly.

PALM SUNDAY

Denying Christ

By THOMAS B. CHETWOOD, S.J.

"The multitudes . . . cried, saying: Hosanna to the son of David"
(Matt., xxi. 9).

- SYNOPSIS: I. *Our Lord's entry into Jerusalem.*
II. *The people of Jerusalem were not necessarily hypocritical.*
The lesson for us.
III. *The spectacle of Palm Sunday recalls our childhood faith.*
IV. *Dangers to our faith in later days.*
V. *Indifference the most baneful attitude.*
VI. *Time versus eternity.*

It is a beautiful spectacle that Palm Sunday brings to our minds. We see our Lord riding into His own city with all the glory of the kings of old, and we hear the streets ring with hosannas. People spread their garments in the way, little children strew flowers to make His welcome fragrant and perfect. If Jerusalem had only lived up to that good beginning, Jerusalem would have been, in a truer sense than it had ever been before, God's city. It would have lived and died in perfect peace. "Jerusalem," our Lord cried out, when He stood on a hill looking down on the white beautiful city, with the mighty Temple shining like the sun in the midst of it, "Jerusalem, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, but thou wouldst not!" (Matt., xxiii. 37). No, it would not. And now, even as the meek King rode through the streets of that city, the forces that would slay Him were seething and working. Less than a week was needed to make that whole city arm itself against that same King and, gathered in the great square in front of the Governor's hall, scream with fury for His blood.

JERUSALEM NOT NECESSARILY HYPOCRITICAL

Was Jerusalem then a hypocritical city? Was it only wearing a mask on that bright Palm Sunday morning, when our Lord came riding through the beautiful gate blessing them with His smile? No, decidedly not. The whole account rings with sincerity. There was no need to cry out their love for Him, if they did not mean it. They could have rushed upon Him then, if they had hated Him;

He had only a small handful of Apostles with Him. At least, they could have remained sullenly still to warn Him that this was a city of His enemies. But listen to the cheers! See the showers of flowers! See the honest joy on every face! Enemies of Christ may have been present, but they would have had no chance against that crowd. It would have been worth their life to have lifted a hand or voice against Him. Yet, in a few days the whole city had turned traitor.

St. Philip Neri, one of the sweetest and tenderest of the Saints of God, used to lift his heart up to God every day of his life and say: "Lord, watch close today, or Philip will betray You." He looked into his own heart and realized that there were the seeds of treachery there. And, if in his heart, then in yours and mine. "Let him who stands beware lest he fall."

THE SPECTACLE OF JERUSALEM RECALLS OUR CHILDHOOD FAITH

Somehow the picture of Jerusalem with its jubilation on Palm Sunday is a picture to me of our own Catholic childhood and youth. The little children there help to give me the thought. They run out so fearlessly with their flowers and their flower-like faces. Jesus could have no better welcomers into His Kingdom. He said once that His Kingdom was made up of these. But childhood passes so swiftly, and then comes the knowledge of evil; then comes the breath of the world in which we mingle; then comes forgetfulness of the days when we folded our little hands together, presented our pure little tongues to receive Christ Himself, and our whole heart was lifted up in the joy of welcoming Him. There comes a gathering of clouds and the muttering of a storm, and then too often alas! the preparation in that pure young heart for the tragedy of Good Friday when Christ was denied by His whole people. "We have no King but Cæsar." And then they crucified Him.

DANGERS TO OUR FAITH

First, let us consider the dangers to our childhood's faith. The language of our Faith is a foreign tongue that the world does not understand, and so we meet the most dense and callous ignorance. "In your Church you can get an indulgence or a permission to commit sin for a hundred days or even for years." "Catholics are not

allowed to read the Bible, because the Bible furnishes proofs against their Church." "In the Catholic Church the Virgin Mary is God in heaven, and the Pope is God on earth."

Then the teachings of our Faith are a reproof to the world's lusts. The world is stung with the consciousness of its own guilt, and so we meet with hatred—bitter, cursing hatred. I was talking with a nun a short time ago who belonged to a teaching order. She had had to take a long railway journey through the South with another Sister. "We had to stop once," she said, "at a station in a little village and some men drew near us. They said nothing, but the looks of fierce hatred that they cast at us were awful to see." Think of it—two pure holy women whose lives were dedicated to the service of mankind! Then in the North in some of the smaller New England towns I have been told of cases of marauders who have broken into the church at night and soiled the altar with filth. Just blind bitter hatred! This is the world into which we carry the pure faith of our childhood.

INDIFFERENCE THE MOST BANEFUL ATTITUDE

But these cases are rather the exception. The most common attitude of the world towards our Faith is indifference. It is a careless good-natured attitude; but it is far the most dangerous of all because we can come to contract it ourselves. We can catch it like a pestilence. It is in the very air around us. It will be a long time, with our careful education behind us, before we shall fall into ignorance of our Faith. It will be a longer time before we fall into hatred of the Faith that nursed and blessed our childhood. But indifference is so much easier to fall into. It is such an easy gospel to follow. "Hate your Church? Nonsense. I don't hate any Church. They're all equally harmless. And as for Sacraments, I don't care whether you believe in seven or seven hundred. You can go to your Mass—I think you call it—ten times a day if you want to. It doesn't hurt me. The only thing I don't see is what good it all does you. Does it make you any better? Perhaps, it makes you feel better, but it certainly doesn't make you look any better. Waste of time—that's what I call it; waste of time. And time is such a precious thing nowadays."

TIME VERSUS ETERNITY

Yes, time has a high money value. That is true. And eternity has almost gone out of the market. There are so few buyers for it nowadays. This is the world into which we carry the priceless jewel of our Faith. Our Faith is all sacred with the Blood of Christ, who merited it for us. It is adorned with the blood of generations of martyrs who died for it. It is brightened by the innocent prayers of our own childhood. And then we must carry it forth into the world whose ignorance is blind to it, hopelessly blind; whose hatred is bitter against it, and whose indifference would rob us of it. So near, so near after Palm Sunday comes the treachery and the tragedy of Good Friday.

I do not propose any such plan as that, when we grow to manhood and womanhood, we should not meet and mingle with our fellow-citizens of different faith or of no faith at all. If I proposed such a plan, I should be seeking to better the design of God Himself, who placed us close together in one great country and gave us duties, each to the other. Nay, the mingling and the meeting begin before we are grown up. By God's hand our cradles have often been set side by side. But I ask how and in what spirit do we meet and mingle with those who have not been entrusted, as we have been entrusted, with that pearl of Christ's own finding, that pearl beyond price.

"I am not going to be narrow. There is no use in thrusting your religion forward. We are all pushing forward shoulder to shoulder in the race for business opportunity, for social advancement. We must be good-natured and tolerant. If rushing off to Mass and weekly Communion is going to make me conspicuous and out of tune, then it's bad business, it's bad form. Refusing meat on Friday in a gathering of business friends with whom I am travelling, will make me look like some kind of an oddity. The same thing is true of some brilliant social banquet." Ah, but there was a time, which I can recall if I honestly try, when I would have as soon thought of giving up sleep and food as of missing Sunday Mass or Communion. And as for meat on Friday, I never even for a moment considered such a thing. My faith is withering, weakening. I am preparing to follow up Palm Sunday, with its generous joyous welcome to Christ, by the tragedy of Good Friday. *I am preparing to deny*

Christ. And when the denial comes, I will hardly feel it. I will have outgrown my faith.

May Christ in this blessed season when the shadow of His Passion is on us bestow upon you one and all here a deeper realization of the duty that we have all inherited with our Faith! May He kindle in us all, in you and in me, priests and people, the fire of that ambition to spread His message, whatever be our degree and our opportunities—but to spread it—that the message of Christ may be not a dead letter but a living word! And then we shall be preparing to change this welcome of Palm Sunday which so soon passed and was forgotten—not into the sorrow and gloom and treachery of Good Friday, but—into the permanent glory of Easter that no malice of man shall ever wrest away. As Christ rose on Easter to die no more, so may His message, His Faith, rise upon our land to endure glorious to the end of time!

GOOD FRIDAY

Some Causes and Effects of Our Lord's Passion

"They shall look on Him whom they have pierced" (Concluding words of the Passion according to St. John).

SYNOPSIS: Introduction: The two texts quoted by St. John at the end of the Passion.

I. Our share in our Lord's Passion by our sins: we deserve the "Reproaches."

II. Christ's death the cause of our life: God's justice is tempered by His love. Christ died for sinners, His enemies.

Conclusion: The love of enemies is hard for our nature. However, Christ demands it and practised it.

In the concluding words of the history of Our Saviour's Passion, St. John quotes two prophecies. The first foretold that "no bone of His should be broken," as was the general custom with those who were crucified. This text occurs in God's ordinance concerning the Paschal Lamb, which was destined to be a type of our Lord's great sacrifice. When the lamb was sacrificed for the first time in Egypt, its blood was to be spread on the door-posts of the Israelitic houses, and, where the slaying Angel saw it, he was restrained from killing the firstborn of the family (Exod., xii. 3). Today we see the Lamb of God, the true Paschal Lamb, slaughtered; we see the Cross

painted red by His blood, for the salvation of His people. The second prophecy quoted by St. John is that of the Prophet Zacharias (xii. 10). It describes the dispositions which today ought to fill our souls, while at the same time pointing out that these dispositions are a special grace from God, which we must desire and willingly accept with all the sacrifices they may entail. May the merciful God give us that grace and that willing heart, that the worthy celebration of this solemn day may leave us better than it found us! The words of the Prophet are as follows: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of prayers: and they shall look upon Me whom they have pierced: and they shall mourn for Him as one mourneth for an only son; and they shall grieve over Him, as the manner is to grieve for the death of the first born."

OUR SHARE IN CAUSING OUR LORD'S PASSION

It would not be well for us to imitate Pilate in washing his hands and in denying our share in Christ's Passion; for it would not be true, and would rather add to the stains of our soul. "If we say we have no sin, we deceive ourselves, and the truth is not in us," as St. John tells us, if we need being told (I John, i. 8). And, if we have ever committed a sin, we have assisted in the crucifixion of Our Saviour.

Therefore, when today the Crucifix is unveiled and we approach to kiss it, our crucified Lord can justly reproach us, saying: "O My people, what have I done to thee, or in what have I afflicted thee?" And our answer must be that of the Choir: "O holy, strong, immortal God, Thou hast always been full of mercy and compassion, and hast ever been our refuge and our consolation." Then He will ask us: "Why, then, have you by your thoughtlessness and your sinful thoughts caused Me the agony and sweat of blood in the garden, and that still more painful one on the Cross? For I was anxious for your welfare, as is the hen for her chickens; but you were heedless of My voice, and you did not spare My loving heart that terrible anxiety, when I saw you run headlong into eternal ruin." What can we do but cry with a contrite heart: "O Lord, have mercy on me, and forgive me my sinful thoughts"?

Again He can say: "Have I ever caused you useless afflictions

by any words of Mine?" What can our answer be but: "O no, Thou holy, strong, immortal God. Thy words were ever full of grace and consolation" (Luke, iv. 16). Then He will say: "Why then did you use your tongue sinfully for temporal advantages, like Judas? Why did you deny Me by making untrue excuses out of human respect? Why did you condemn Me in the person of your brethren by speaking ill of them? Why did you clamor for My crucifixion by thoughtlessly joining in the noisy and senseless cry of so-called public opinion?" Again, we can only cry with a contrite heart: "O Lord, have mercy on me, and forgive me all my sinful words."

And when He reproaches us saying: "What more ought I to have done for you, and have not done? What work or pain could you still expect of Me?"—we shall be forced to confess: "O holy, strong, and immortal God, Thou hast done and suffered more than we could ever expect; Thou hast never spared Thyself and hast worn Thyself out for our salvation." Then we must be prepared to accept His reproach: "Why, then, were you so indolent and listless in My service? Why did you prefer ease and comfort to useful work for My glory or for the relief of the hardship of others? Why did you act like that rich man who neglected poor Lazarus and who is now buried in hell?" Our only answer can be a penitential cry: "O Lord, have mercy on me, and forgive me all my sins of omission."

Finally, when He asks: "Have I not done everything to make the yoke of God sweet for you and His burden light, by My grace and My own example?"—our answer can only be: "Yes, O holy, strong and immortal God, Thou hast labored strenuously with Thy hands for our example; Thou hast made Thyself tired and footsore by going about to do good." Then we also deserve His reproach: "Why, then, did you by your evil deeds and wayward conduct nail those hands and feet with the cruel nails to that hard Cross?" What can we reply but say with a contrite heart: "O Lord, have mercy on me, and forgive me all my sinful deeds." When we read in history that, on account of the impenitent inhabitants of Jerusalem, no stone was left upon stone in that city; and when we find that many of those who had shouted "Crucify Him," were themselves crucified by the Romans at the destruction of their unhappy town; and when we realize that the blood of Christ came on the children

of those who had dared to risk this curse—must we not fear God's justice? For our Saviour cannot make for us the excuse which He made for the Jews: "Father, forgive them; for they know not what they do" (Luke, xxiii. 34). Indeed, it would be terrible if the Eternal Judge were merely just, as the Psalmist says (Ps. cxxix. 3): "If Thou, O Lord, wilt observe iniquities; Lord, who shall endure it?"

CHRIST'S DEATH THE CAUSE OF OUR LIFE

But, fortunately for us, God is not only infinitely just; He is also infinitely merciful and full of love. And St. Paul finds the greatest proof of God's love in the Passion of our Lord. Writing to the Romans (v. 8-9), he says: "God commendeth His charity towards us; because when as yet we were sinners, according to the time, Christ died for us." And again he says (v. 10): "When we were His enemies, we were reconciled to God by the death of His Son." What a wonderful love! We might perhaps have hoped that our punishment might be mitigated, or, at the utmost, that Christ might have obtained for us a certain amount of natural happiness in Limbo. That would have been a wonderful deed of mercy and generosity. Instead of that, by His death, He merited for us reconciliation and friendship with His Father. Even here we might say that it would be in keeping with His goodness that we, who had been conceived and born in sin without our personal fault, might be redeemed from original sin. But what can we in fairness expect when by mortal sin we throw away our supernatural life as Judas threw away his natural life by a horrible suicide? Yet, even that betrayal of ours puts no limit to God's loving mercy. In order that our supernatural life might be restored, Christ gave all His precious Blood for us. We hear sometimes that a friend offers part of his blood to save the life of a friend; our Saviour gave every drop of it and died so as to communicate to us His own divine life. In so far as we are able to share it, He makes us, in the words of St. Peter (II Peter, i. 4), "partakers of the divine nature." This life brings with it new conditions. As by our creation we belong to God and are bound to live according to the natural law, as expressed in the Ten Commandments, so by this new life we belong to Him by a new title, and are bound to live according to a new commandment. Of this our Lord

spoke to His disciples after the Last Supper (John, xiii. 34): "A new commandment I give unto you: that you love one another as I have loved you." This life of charity cannot be hidden in the heart, but must manifest itself, not only in the service of God, but also in our conduct towards our neighbor. Therefore, our Lord says on the same occasion: "By this all men shall know that you are My disciples, if you have love for one another" (John, xiii. 35). His beloved disciple emphasizes this truth when he says: "If any man say I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not?" (I John, iv. 20). In that charity, so beautifully described by St. Paul (I Cor. xiii), we shall *believe* all things—that our neighbor is acting in good faith—and we shall *hope* all things, namely, that God will turn temporal evil into spiritual good, as He did the crucifixion of our Saviour. That charity will make us kind towards those that are unkind to us; it will make us *patient* in the trials caused by the weakness or thoughtlessness of others, according to the example of Christ, the Lamb of God, who was "led to the slaughter and did not open His mouth."

LOVE OF ENEMIES IS HARD, BUT CHRIST DEMANDS IT

It is hard for our poor selfish nature to return good for evil; but that is part of the divine life which Christ communicated to us by His death. Long before He had told His hearers that this was required by that more perfect law of charity which He had brought into the world. "I say to you, that hear: Love your enemies, do good to them that hate you. Bless them that curse you, and pray for them that calumniate you. And to him that striketh thee on the one cheek, offer also the other. . . . And you shall be the sons of the Most High; for He is kind to the unthankful and to the evil ones" (Luke, vi. 27-29, 35). Today our Lord on the Cross is practising in the highest degree that charity which He commanded. Are we going to imitate Him, or are we going to commit spiritual suicide by refusing to forgive? Holy Church today, after the reading of the Passion, prays for all men—not only for her children who have special responsibilities, as her pastors, or those that are in special need or danger, as the sick, the travellers and the sinners; no, she prays also for the pagans and Jews, and for her special enemies, the

heretics and schismatics; and there she makes no distinction between those that are in ignorance and good faith and those that hate and persecute her knowingly and maliciously. Let us do our best to imitate her example; and if we do this out of love for our crucified Saviour, He will remember it when He is sitting in judgment. For He said: "Forgive and you shall be forgiven" (Luke, vi. 37). In this our willingness to forgive for His sake He will see that we are sincerely sorry for our share in His own crucifixion, that we are in earnest in making satisfaction for our sins, and that we are really living that life of charity which He merited for us on the first Good Friday at the price of His painful death on the Cross. Amen.

EASTER SUNDAY

The Fruit of the Resurrection

By S. ANSELM PARKER, O.S.B., M.A.

"Peace be to you" (Luke, xxiv. 36; John, xx. 19, 26).

- SYNOPSIS: I. *The Risen Christ's Blessing expressed by the word "Peace."*
 II. *This Peace the special fruit of our Lord's victory.*
 (a) *The nature of His conquest.*
 (b) *The self-surrender of the Christian soul.*
 III. *The abiding results, now and hereafter.*

It is significant that, after centuries of waiting and anguish, the Angels announced the birth of the world's Saviour with the message: "Glory be to God on high, and on earth *peace* to men of good will;" and that that same word *peace* was the first greeting of our Risen Lord to the assembled disciples: "*Peace be to you.*" This same blessing He had bidden His Apostles give to the dwellers in every town and village when they shared His missionary labors: they were to say: "*Peace be to this house.*" St. Paul, the herald of God's mystery, opens all his letters with the same greeting: "*Grace and peace from God the Father and from Jesus Christ.*" And not only does St. Paul, as he unfolds the great design, constantly dwell on the idea of *peace*, but also St. John's writings and St. Peter's carry the same thought. And down through the centuries at every Mass, after the solemn silence of the Canon, the priest standing as mediator between God and the Church raises his

voice: "Pax Domini sit semper vobiscum—The *peace* of the Lord be always with you." And he beseeches the Lamb of God who takes away the sins of the world to grant us *peace*: "Dona nobis pacem."

PEACE WON FOR MANKIND

Here, then, is some far-reaching idea, real and deep, one that relates to both God and man, the particular gift of our Risen Redeemer. It was foreshadowed by all the prophets as they peered into the future and yearned for the great Coming: "A Child is born to us, and His name is the Prince of *Peace*" (Is., ix. 6). "The work of justice shall be *peace*. . . . And my people shall sit in the beauty of *peace* and in the tabernacles of confidence and in a wealthy rest" (Is., xxxii. 17, 18). "In His days shall justice spring up and abundance of *peace*" (Ps. lxxi. 7). And thus our Saviour spoke in giving His final instructions in the Supper Room: "These things I have spoken to you, that in Me you may have *peace*" (John, xvi. 33). "*Peace* He gave and left to His true followers; such a *peace* that the world cannot give" (John, xiv. 27).

That we may receive the fruit of the Resurrection in its joyful fullness today and always, we must consider what our Saviour did, the kind of gift He left, and the conditions upon which we may possess the rich inheritance.

NATURE OF OUR LORD'S VICTORY

Our Lord's Death and Resurrection was a complete conquest and triumph. He came to give glory to His Father from the universe and throughout the universe. His life's work He summed up in the beautiful prayer to His Father, said aloud that all might hear: "I have finished the work that Thou gavest Me to do; I have glorified Thee on the earth. I have manifested Thy name." These words were uttered in the last quiet moments of the Supper Room, as He was about to go forth as the victim of our Redemption.

Adam's fall had brought disorder and chaos throughout God's perfect creation. Man had rebelled in mind and will. We had become estranged from God, fallen from a high supernatural estate. Christ raised the human race again and brought it back to God. "Afar off, we were made nigh by the Blood of Christ; for He is our

peace." We were given access again to God. "He broke down the barrier, making peace" (Eph., ii. 13). "God reconciled the world to Himself in Christ" (II Cor., v. 18). We speak of the atonement of Christ: He made us *at one* with God. Thus, justice was fully satisfied and peace restored, meeting in the kiss of reconciliation (Ps. lxxxiv. 11).

But what, let us ask more precisely, was "the purpose of His will," of which St. Paul speaks. How has He adopted us for His children through Christ Jesus? How has He given us redemption through His blood and the superabundant riches of His grace, and so made known to us the mystery of His will? It was His good pleasure, in the dispensation of the fullness of times, *to reëstablish all things in Christ* (Eph., i. 9-10). The Father exalted Jesus, that every knee should bow in adoration at that Name above all names, and all creation acknowledge Him Lord and Head. That which had been foretold—that all nations should be given Him for His possession—our Lord asserted: "All power is given Me in heaven and on earth." Pilate was an instrument in the eternal design when he affixed to the cross the title, "Jesus of Nazareth, King."

What is the nature of the kingdom wherein our Lord reigns? It is expressed in His own words: "When I be lifted up, I shall draw all things to Myself." His conquest was infinite and perfect in itself; but it is not compelling. It does not override that wherein lies man's likeness to God—our free will. He wins, not forces. He draws all to Himself as center. On Calvary itself, the "good thief"—for so we name him—asked for, was given, and received the abundance of salvation. The "bad thief" died without part or lot in Christ's redemption. So too in the world at all times, the Saints surrender themselves wholly and receive of His fullness—ordinary mortals, according to their degree; but some men will neither acknowledge His dominion, nor will they share in His triumph.

THE RESPONSE OF MANKIND

This thought leads us to ourselves. What of the fruit of the Resurrection—that "peace" which Christ came to leave with men, which He alone can give? It requires the free response from the creature. We shall not possess it, unless we accept.

We may view the matter in this way. Adam was constituted a

perfect being—the exceedingly good work of God's hands. The Scripture says God made him "right." In the rectitude of that virgin nature all his faculties were perfectly harmonized, all were subject in perfect harmony to his reason, and his reason was perfectly subject to and fixed in God. A Saint has said that "peace is the tranquillity of order" (St. Augustine); and another Saint (St. Thomas), that it is from the union of man's different appetites and desires tending towards the same object that peace results—that they are brought back to unity. This is accomplished by man's free will working with God's graces, given beforehand and all the time, and ever abiding in the soul by sanctifying grace. Original sin brought disorder into the world; man's actual sin, especially his clinging to sinful things, continues the disorder. Every mortal sin—a deliberate preference in a serious matter of the creature instead of God—brings utter chaos and death to the soul. Lesser sins break up the harmony, according to their degree. Sinfulness brings restlessness, the very opposite of peace. Our life's work is to bring back all our desires and activities to God, our End. "Thou hast made us for Thyself, O Lord, and our hearts are ever restless until they rest in Thee," cried St. Augustine. Not only we ordinary wayfarers, but even the Saints, have known the restless struggle. "Unhappy man that I am," writes St. Paul. "Who shall deliver me from the body of this death?" The answer is found in the fruit of the Redemption and Resurrection. "The grace of God," he replies, "by Jesus Christ our Lord" (Rom., vii. 24). Those who live according to the desires and appetites of the flesh are ever restless, never satisfied. For the wisdom of the flesh—of human nature—is death; but the wisdom of the spirit is life and peace (Rom., viii. 1-6). Life and Peace! These are the gifts of Christ's Resurrection, for Jesus said: "I am the Resurrection and the Life." If we receive as branches the sap from the Vine, if we are true members of the Body of Christ, subject in mind and will to Him the Head, we shall share His Eternal Life.

x But the fullness of this life will be in proportion as our obedience is given to Him—not following our own will but His in all things; in proportion as our affections are not dissipated, not turned this way and that, but directed towards Him; in proportion as our hearts seek union with Him, minding the things above, not the things of

this earth. There must be a self-surrender, not at a season of conversion merely, but a surrender sustained, carried through, in every phase of life: "Whatsoever you do, do all for the glory of God." Our Saviour draws—draws by the utter generosity of His love on the cross, by the magnificence of the glory of His Risen Life. Abundant riches are spread broadcast: a vision to the mind, which makes all else pale into insignificance; liberty to the will, that we may be entire masters of ourselves, no matter what of earth importunes and attracts. Then abundance of peace comes to him who will follow. This conquest of the Resurrection takes place in every generation, in the history of every soul that would be a true Christian. This is what makes Eastertide an ever-living event.

So we have the exhortation of the Saints. "Submit thyself to Him and be at peace, and thereby thou shalt have the best fruits" (Job, xxii. 21). "He that will love life and see good days, let him seek peace and pursue it" (Ps. and I Pet., iii. 12). "Let the peace of Christ rejoice in your hearts" (Col., iii. 15). For "glory and honor and peace shall be to everyone that worketh good" (Rom. ii. 10).

THE HAPPY CONSEQUENCES

And what follows? Who, then, shall separate us from Christ? What, then, shall molest our peace? Shall the world? But our Lord has said: "Have confidence: I have overcome the world." Shall temptation? We have only to plead with the disciples in the boat: "Lord, save us, we perish," and the great calm will possess the sanctuary of our souls, howsoever violent the tempest without. Shall our past sins? But Jesus is both the propitiation of our sins, and our Mediator ever living to make intercession for us (Heb., vii. 25); and how near in the Mass! "I arose and am still with you," are the opening words which give the keynote of today's Mass (Introit). Shall discouragement? But we are made rich in Him with unsearchable riches, and nothing is wanting in any grace (I Cor., i. 5-7). "I can do all things in Him who strengtheneth me." Death itself shall not affright us. "I am the Resurrection and the Life. He that believeth in Me, though he be dead, shall live, and everyone that liveth and believeth in Me shall not die for ever"—the words of our Lord repeated at every graveside. Nay more:

"He that raised up Jesus Christ from the dead shall quicken also your mortal bodies because of His Spirit that dwelleth in you," are the inspired words of St. Paul. The Peace of Christ brings courage, liberty, joy, complete satisfaction, throughout the earthly pilgrimage, and that firm hope which looks steadfastly for the final and everlasting "Blessed Vision of Peace."

Thus, the sincere wish of the Church to-day to each of you, my dear brethren, is the apostolic greeting: "The Lord of Peace Himself give you everlasting peace in every place. The Lord be with you all" (II Thess., iii. 16).

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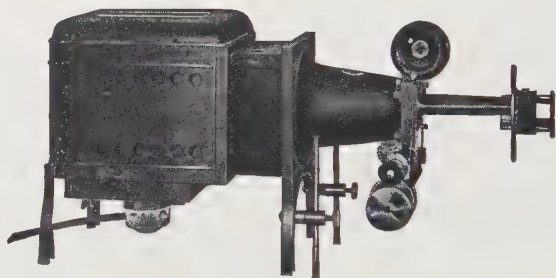
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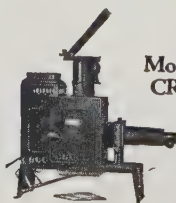
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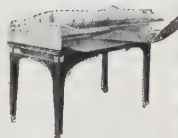
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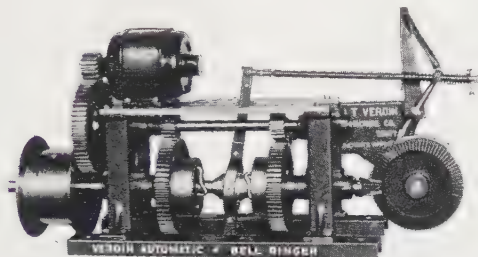
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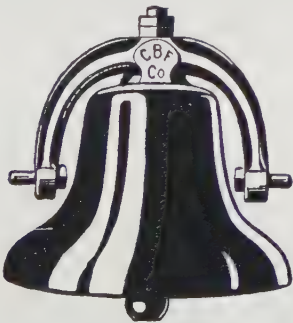
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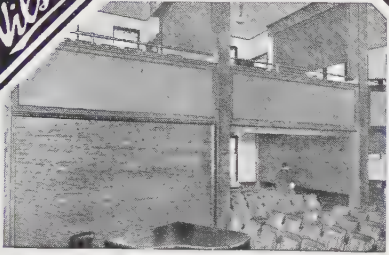
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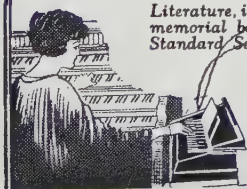
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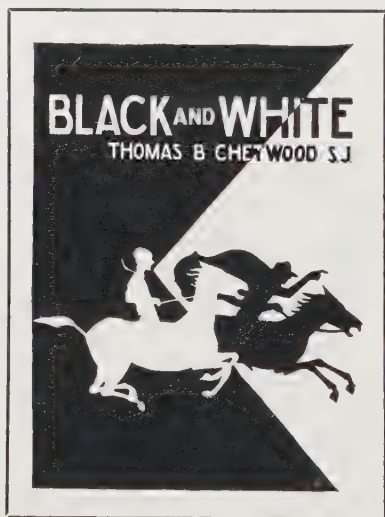
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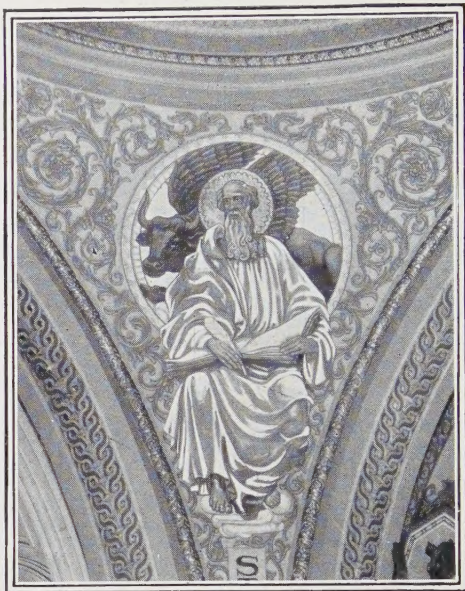
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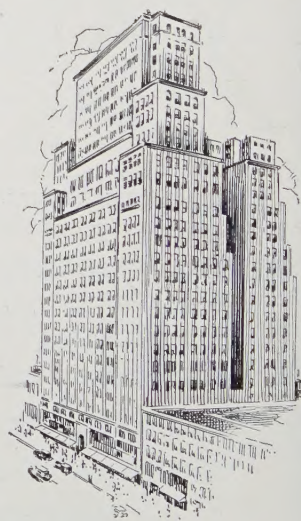
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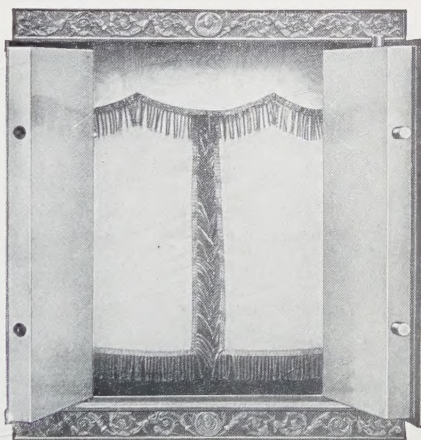
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